

Nocturnal Revels :  
O R,  
A General History  
O F  
D R E A M S.

In Two P A R T S.

S H E W I N G

I. the Nature, Causes, and various Kinds of  
D R E A M S and V I S I O N S: And of  
the Nocturnal Communications of the Soul  
with Good and Evil A N G E L S. With  
several Examples of Dreams, both Divine  
and Humane, Ancient and Modern, that have  
been Remarkably Accomplish'd.

II. Shewing the Signification of all manner of  
Dreams whatsoever, according to *Aristotle*,  
*Themistius*, *Artemedorus*, *Cardan*, and other most  
Approved Authors.

Comprising all that has been hitherto written  
upon this Nice and Curious Subject.

Alphabetically Digested, for the more easie find-  
ing out of any *Dream*.

*Dreams are the Interludes which Fancy makes :  
When Monarch Reason sleeps, this Mimick wakes ;  
Compounds a Medly of dis-joynted Things,  
A Court of Coblers, or a Mob of Kings.* Dryden.

London : Printed for Andrew Bell, at the Cross  
Keys and Bible in Cornhill, 1707.



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# Nocturnal Revels :

O R,

A General History

O F

# DREAMS.

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P A R T I.

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S H E W I N G

*The Natures, Causes, and various kinds  
of D R E A M S, &c.*

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## The Introduction.

**I**N Treating of the Nature, Causes, and various kinds of Dreams, several things must of necessity be handl'd, which are abstruse, profound and mysterious, or at least will appear so to a Man in his degenerate State; by which

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he has so far eclips'd those bright Intellectual Beams planted in his Nature by the Father of Light, that he is become a meer Chaos of gross Imaginations and Earthly Affections, clouded with the Butuminous Smoak of the Infernal Pit, and envelop'd with a Pitchy Darknes, like that which was brought upon *Egypt*, and was so thick it might be felt. Insomuch, that the most towering Mortals that have assum'd to themselves the Name of Philosophers, feed their half famish'd Intellects with nothing but Airy Notions, instead of solid Speculations; whilst indeed they know very little as they ought to know, being ignorant of the Principles of which themselves are compos'd, or what it is that makes them Men: Much less are they acquainted with the Sympathetical Harmony of the Universe, that true Musick of the Spheres, that Golden Chain which unites Heaven and Earth; or with the reason of the most obvious Operations of Nature. No wonder then if a Discourse of such sublime Subjects as the Entertainment of our Souls (during the Body's Nocturnal Repose) when having shaken off the Fetters of the Senses, they are upon the Wing in the Suburbs of Eternity; of the secret Intercourses of Spirits with Humanity, and the wonderful Communications of the Divine Goodness to his Servants in Dreams and Visions; I say it is not to be wonder'd at, if such Discourses seem strange to those whose Apprehensions are unprepar'd for their Reception. Nor should I be disappointed if those that are ignorant and self-conceited, should scoff and deride the very mention of such things with the highest Contempt.

But it is not to such that I write, for Men of such Spirits are like the deaf Adder, that will not hear the voice of the Charmer, charm he never so wisely; for they are too full of themselves, to hearken to others. Bet to those that in humility wait daily at the Gates of Wisdom's Temple,



doubt not but this Discourse may meet with Acceptance, and be of some use.

And yet it is not unlikely that some Pious and well meaning Persons, overway'd with popular Opinions, and possess'd with certain narrow Principles, which they have long imbib'd, without thoroughly examining, or so much as enquiring into the Nature of the things here treated of, may think that this Labour is superfluous, and that the Subject of Dreams is altogether Vanity; but before they condemn what is here written, let such be pleas'd to consider,

First, that Physicians do generally agree, that the Natural Temperament or Complexion, and by consequence the secret Diseases of Persons, are as soon, or better found out by their Dreams, than by any other outward Signs.

Secondly, That seeing the Heart of Man is deceitful above all things, therefore for him that would truly know himself, it has by the wisest Doctors of Morality been always advis'd to take particular notice of his usual Dreams; there being scarce any thing that more plainly discovers the secret Bent and Inclination of our Minds to Virtue or Vice in general, or to this or that particular Evil, as Pride, Covetousness, Sensuality, or the like, than those Nocturnal Sallies and Reaches of the Soul, which are more free and undisguis'd, and with much less reserve, than such as are manifested when we are awake.

Thirdly, If such Persons shall call to mind (which I would more particularly advise them to do) that as Dreams are one of the clearest natural Arguments of the immortality of our Souls, so they were one of the usual ways whereby the Divine Goodness was pleas'd of old to reveal his Commands and Secrets to the Prophets, and holy Men; and not only so, but that it is one of his gracious promises touching the Glory and fuller Manifestations of the Gospel-Dispensation,

That then their young Men should see Visions, and their old Men dream Dreams. And seeing hereby the rational Soul in the working of its Thoughts comes to be discover'd, our Knowledge may hereby be much encreas'd, our Duty excited, and our Sins oftentimes prevented; which are too great advantages to be slighted. *Aristotle*, tho' he disputes to what part or power of the Soul Dreams appertain, and he determines rather to the Sensitive than the Intellective, yet he concedes that the Soul is therein set to work in a way of Imaginations and Cogitations, some of which may transcend Sense: And *Paraus* asserts, That oftentimes that which hath not place in the Sensitive part, either Antecedent or Concomitant, may yet be found in the working Thoughts of a Dream.

When in a true light all these things are seriously consider'd, I doubt not but those who have been so ready to condemn what is written upon this Subject of Lightness, will entertain more favourable conceptions of Dreams, and be of opinion that this too much neglected Study will be very well worthy of their future regard; for tho' not a few of the Ancients, as *Aristotle*, *Themistus*, *Artimedorus*, and others, have written concerning Dreams, yet were not their dilucidations sufficient to set this Subject in a true light as it ought to be, they not comprehending thoroughly the true Nature, Source, Original or Radix thereof, nor the real distinctions that are to be made of them, and whence each kind do proceed; but have left room enough to add new Discoveries to what they have made, by those that shall succeed them in their Elucidations.

And tho' many ignorant People, (foolish Women, and Men as weak) have in all times, and do frequently at this day, make many ridiculous and Superstitious Observations from their Dreams, which for the most part arising  
from

## The Introduction.

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from the sensitive and brutish Nature, do indeed signifie no more than those of Beasts, (as shall be more fully demonstrated in the following Discourse.) But notwithstanding all that, the Essential Nature and Use of Dreams may justly be said to be neglected; because instead thereof, vain and idle Notions are Embrac'd; which is just as if a Man shou'd go to Chop with a Saw, and to Saw with an Ax; in which the Instruments he uses may be good, but being absurdly employed, serve to no other purpose, but to his own Detriment. And yet ought not this Common Abuse of misconstru'd Dreams, to derogate at all from the worth of the thing it self duly regulated, any more than because some Men are Drunk therefore we shou'd, with *Lycurgus*, Cut down all the Vines; or because many People surfeit themselves with their Victuals, therefore we shou'd forsake our Food; and because we see some prejudice their Health by Tampering with Medicines that they understand not, therefore we shou'd abandon all sorts of Physick. There is nothing more certain, than that every thing has two Handles; and so wretchedly degenerated is the Humane Nature, that we are still ready to lay hold on the worst. Thus we turn Religion into Superstition, and those things that are most useful, into those that are most Destructive: But all this happens through our own ill Conduct, and the Error and Ignorance of our Minds, not being able aright to distinguish between things that differ.

To rectify Mens Mistakes in these things, is the Design of the First part of this Book; in which the true Radix, Source, and Causes from whence our Dreams proceed, shall be at large declared, the various Kinds and Natures of them shewn, and all the Material Questions and Cases relating to them, fully Answered. And likewise many Eminent Examples of Dreams, both Di-

vine and Humane, that have been Remarkably Accomplish'd.

The Second Part contains a Universal Interpretation of all manner of Dreams, according to the most Celebrated Authors, both Ancient and Modern, Digested into an Alphabetical Order, for the more easy finding of any Dreams out, Comprizing all that has been heretofore written on this Subject, to make it a *Universal Dream-Book.*

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S E C T I.

*Of the Time of Dreaming; Treating of Sleep, shewing its Nature and Causes, and describing the Internal Senses. With a Digression about such as Walk in their Sleep, and the Disease known by the Name of the Night-Mare, shewing its Cause and Cure; Also several strange Instances of Sleep-Walkers.*

**I**T cannot surely be look'd upon as impertinent, in a General History of Dreams, to say something of *Sleep*, which is the Time or Season of *Dreaming*: For tho' there are many that *Dream Waking*, yet *Waking Dreams* come not under our present Cognizance. And therefore *Sleep*, being the Stage whereon those Phantasies or Representations are acted, and the time in which our Souls are taken up with the Business of Dreams, it will be necessary in the first place to define it; which I shall do thus:

*Sleep is the natural Rest of a living Creature, wherein there is a partial and temporal Cessation of Animal Actions, and the Functions of the External Senses; caused immediately by the Weakness of the Animal Faculty, proceeding from a sweet and stupefying Vapour, arising from the Concoction and Digestion of the Alimentary Food, exhaled from the Stomach, and thence ascending to the Brain, and Watering and bedewing it with Unctuous Fumes, whereby the Operations of the Senses are for a time obstructed to the End the Powers both of the mind and Body may be recruited, refreshed, and strengthened.*

This is a general Description of Sleep, and of the Causes of it. But besides the Exhalations from the Concoction of their Food received, and the native frigidity, or coolness of the Brain, congealing those exhaled Vapours, there are many accidental Causes, which by consuming the Spirits, occasion Sleep; as, over-much Weariness, immoderate Heat, intense Cold, over much Evacuation; also things which pleasingly amuse, or charm the Spirits, as Musick, the Murmurs of Soft falls of Water, profound Cogitations, Darkness, or the Departure of the Sun from our Horizon; for all Light is both active, and actuating; so the Sun being the Vehicle or Image of Intellectual Light, and Foundation of Light Natural, not only Heats and Vivifies, and Communicates a certain briskness and chearfulness to all Creatures, by his presence, but also by his with-drawing or absence strikes a certain occult and doleful sense of sadness on the Spirits of all animated Creatures, by reason of the defect of his Exhilarating Beams. Lastly, There are certain stupifying Medicaments drawn from Somniferous Herbs and Plants of the Vegetable Kingdom, as Poppies, Lettice, Opium, and the like, which are easily able, by their Vaporious Quality, to overcome the Brain, and thence occasion Sleep.

From all which it appears, that the material Cause of Sleep, is a Vapour exhaling and ascending the Brain, which Vapour sometimes proceeds from diseased corrupted Humours, and then the Sleep is not natural, but unsound, troublesome, and the Symptom of an approaching Disease. The natural Vapour is that which either ariseth from the Concoction of the Aliment in the Stomach, which generally causeth a Mans first Sleep, which therefore is more sound, deep and vehement, by reason of the more gross exhalations,  
and

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and more turbulent, by reason of the impurity of the Vapours; or else 'tis the ebullition, or boiling up of the more fervid Blood, which commonly causeth Morning Sleeps, which are more sweet, light, and apt for Dreams, by reason of the more pure Vapours, and the more rare and perlucid exhalations; but when the same is too long continued, 'tis apt to fill the Head with Vapours, which being so over-fill'd, is disturb'd and akes, and occasions Rheums, Catarahs and Consumptions of the Lungs, and many other Inconveniencies; which all People should take special notice of, and endeavour to prevent, especially the nice and sloathful Dames of the fair Sex, who both by their Constitution and want of Exercise, and ill Customs in this kind, do more abound with moist Humours, and by consequence are more obnoxious to those Mischiefs.

The Form of Sleep consists in a free and willing cessation of the External Senses; for when the first *Censorium* (which is call'd the *Organ* of the Common Sense) is bound and obstructed with a Soporiferous Vapour, the External Actions of the Animal Functions cease.

Now here we must observe, That as the outward Senses are Five in Number, to wit *Hearing, Seeing, Feeling, Tasting, and Smelling*, of which, if any one remain free, and not affected, Sleep cannot be perfect; as where any one of them, in a Person that has the use of them all, happens to be affected, such a Person cannot be said to be Composedly Vigilant: So there are also Four other Senses, called Internal, because seated within the Brain-Pain, and whose Objects are not only the Species of things present, but they perceive the sensible Species of things *absent, past and to come.*

1. The first, called the *Common-Sense*, where all the divers Objects apprehended, or rather

Communicated by the Outward Senses, are assembled and gathered together, to the end they may afterwards be compared, distinguished, and discerned, the one from the other, which the particular Senses could not do, being every one attentive to his proper Object, and not able to take Cognizance thereof, or of his Companion; for to speak properly, we know not what we see *simply by our Eyes*, or hear by our *Ears*, but by our *Common sense*, which judgeth rightly thereof, the other being but the *Organs*, to bring the Representations of things thither, to be censured and judged of; whence properly all their Objects and Offices may be said to be his.

2. The *Phantasie* doth more fully examine the Species perceived by the Common Senses, whether of things present or absent, keeping them longer, and thence making New and Compound-ed Images or Conceits of its own. Its Objects are all the Species communicated thereto by the Common Sense, whereby (especially in those that are Melancholly) it fancies many other things, as Centaurs, Chimæra's, and a Thousand odd Forms which never really had a being in the Nature of Things: Yet it must here be noted, that the parts thereof do always consist of such things which we have either seen, read, or heard of; it is (or ought to be) in Men, govern'd or regulated by Reason; but in Beasts, it seems to be the highest Faculty their Nature is endued with.

3. *Judgment*, (or Reason) is a superiour Faculty in Man, appointed to Rule over all the rest, the Guide of Actions, or Judge of the little World, to approve of what is good, and reject what is evil.

4. *Memory* is a Retentive Faculty of the Soul, whose Office is to Register up all the Species which the other Senses have introduced, that they may be forth coming, or ready when occasion shall serve, or they are called for by the

*Phantasie*



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*Phantasie* or *Reason* : Whence some, to illustrate the Use of all these Powers, have compared them to a *Court of Judicature* ; the *Outward Senses* being as *Solicitors*, that bring the Causes ; the *common Sense* as the *Master of Requests*, who receives all their Informations ; the *Phantasie*, like the *Lawyers* and *Advocates*, that bandy the Business too and fro in several Forms, with a deal of Noise and Buffle ; *Reason* as the *Judge*, that having calmly heard each Parties Pretentions, pronounces an upright Sentence ; and *Memory* as the *Clerk*, records the whole proceedings.

Whether these several Faculties have distinct Seats, or Cells in the Brain, has been much disputed by *Anatomists*, *Physicians*, and *Philosophers* : The great Argument of those that wou'd have it so, is, That 'tis certain by Experience (which they confirm by many Instances) that sometimes one of these may be hurt, and the other remain sound ; as that the *Phantasie* may be impaired, and yet both the *Judgment* and *Memory* remain unhurt : The *Judgment* Crack'd, and yet the *Phantasie* and *Memory* active ; and the *Memory* Spoil'd, and yet the *Phantasie* and *Judgment*, as to things present, good. But as in the Stomach, by several Distempers, several Faculties are hurt ; as by moist Diseases, the Retentive ; by dry, the Digestive ; and yet it will not thereupon follow the follow, the Digestive and Retentive, have distinct Organs or Seats ; so it may possibly happen in these Faculties of the Brain, without assigning to each a distinct Cell ; tho' the common Opinion, (and for ought I know it may be true, is, That the *Phantasie* resides in the foremost, the *Judgment* in the middle, and the *Memory* in the hindermost Ventricle of the Brain.

And now, to reduce what has been said of these Internal Senses to our present Subject, we are to observe that the *Imagination* is ever busie, and (as far as I can perceive) never Sleeps ; the *Judgment*

ment or Reason is impeded, or hindred from acting, especially after its Common way, or outward Fashion, when a Man Sleeps: The Memory is sometimes more, and sometimes less clouded and obstructed, according to the nature of the Fumes sent up; and hence it comes to pass that we have sometimes a more confus'd, and sometimes scarce any Apprehensions or Remembrance of our Dreams when we awake. But of this we shall have occasion to speak further in our following Discourse.

And now having thus treated of Sleep, as being the time of Dreaming; give me leave (for the Satisfaction of of the Curious) to conclude this Section with a brief Account of two strange Accidents that are wont to happen to some People in their Sleep; that is to say, of such as *walk in their Sleep*, and of such as are troubled with that which is commonly called the *Incubus*, or *Night-Mare*,

As touching the first of these, That some People there are, who whilst they are fast asleep, leap out of their Beds, unlock Doors, go into the Streets, and sometimes on Tops of Houses, or other dangerous Places where they wou'd not go when they are awake, upon any account; and if not interrupted will again return to their Beds: The matter of Fact, I say, that such Persons there are, is so notorious, that I need not spend time in the proof of it, because I believe there are few but know, or have been most credibly inform'd thereof, among some of their Acquaintance. But the Cause or Reason of all this, is more occult; which I shall therefore endeavour to discover, as it occurs to my present Thoughts.

'Tis observable, that those who have these Vagaries, are generally, (and I think I may say always) young People, in the Flower of their Years, and Strength of Sanguine, Complexions, active, sprightly, and full of Blood: I am therefore

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fore of Opinion that this comes to pass by that abundance of Blood swelling, and as it were froathing out boyling and active Spirits; which ascending to the Brain, stirs up and stimulates its Faculties, whereby it performs its Actions to these strange Motions and Effects; so that the Body, by the impulse of the Animal Spirits, which contains in the Brain the strength of the Nerves and Muscles, which are the Instruments of Motion, is carried forth, and even in Sleep excited to those Actions. For Persons of this Condition, are of a thin and curious Contexture, small of Bulk, but of great Agility, and a Fervent Mind; whence, if they can but take hold of any thing with their Fingers and Toes, being then void of all fear, because insensible of any Danger, they sustain themselves thereupon, and accomplish such things, as when awake they would dread to attempt.

But if in such Bodies the Humours shall be fermented to a lesser degree, and a smaller Ardor and Agitation of the Spirits, then they only talk, cry out, move and sling themselves about, as if they wou'd jump out, but yet still contain themselves in their Beds; because the Spirits are not strong and violent enough to raise the Body. And the proper Cure for this Affect, I conceive will be to use a spare Diet, and perhaps in some Cases Phlebotomy; and especially to endeavour to keep their Minds in a Cool Temper, without inflaming it with Passions.

As for those that in their Sleep are troubled with the *Incubus* or *Night-Mare*, they seem to be of a Temper quite contrary to the former, and are Melancholly, of few and gross Spirits, and abounding with Phlegm; and in Children and young People is occasion'd through Fear, and supine Sleeping, and lying on their Backs: And tho' the *Vulgar*, when they are thus affected, are apt to conceit that it is some External thing comes and lies upon

upon them, which they fancy to be some Ghost or Hob-goblin, yet the truth is, it proceeds from inward Causes. This Disease being an Obstruction of Motion, or an interception, especially of Breathing and Speech, with a false Apprehension of some heavy thing lying upon their Breasts, and as it were stifling them; occasioned by reason that the free penetration of the Spirits to the Nerves, is hindred, the Passage being stopt by a surcharge of the aforesaid Humours.

This happens most to such as use to lie upon their Backs; and whilst it is upon them, they are in a great Agony, being unable to speak, but strive to do it with imperfect Groans; yet if any Persons speak to 'em, and calls them by Name, the Animal Spirits being excited, force their way, and the oppression ceases; or if they can move, or turn the Body on one side, and especially if the Breast be rubbed, to dissipate the Humours. The Cure is to be effected by a Regular Diet, and such as may generate good Spirits, and prevent the Encrease of Melancholly and Phlegm; avoid full Suppers, and Excess in Liquors, which oft occasion the Disease: Use convenient Purging, and sometimes breathing a Vein may be convenient; especially in Women, in certain Obstructions peculiar to that Sex. The Black Seeds of the Male Piony are much commended in this Distemper.

And for their sakes who may be troubled with this Affect, I have here subjoyned what that famous Physician *Etmullerus*, says upon this Subject, *viz.*

The Night-Mare is either Accidental or Habitual; the former is occasion'd by the distention of the Stomach, with Wind or Crudities, and prevails when Persons are asleep, and lie upon their Backs: For then the Stomach dilated presses the Midriff, and Muscles of the Breast most, and so incumbers the descent of the one, and the dilatation



tation of the other, which are necessary for Respiration: Thus the Blood stagnates in the Lungs and the Person is not able to speak or breathe freely, but fancies himself press'd by some Particular Object. The Habitual is occasion'd by some Acid Lymph that disorders the Spirits, and Creates a Paralytick or Convulsive Disposition of the Nerves of the Midriff, and Muscles of the Breast; which by consent cramps those of the Windpipe, whose Contraction raises a sense of Strangling, and abolishes the Powers of an Articulate Voice. Hypochondriach, and Scorbutick Persons are most Subject to this Habitual Sort; which is frequently attended by red spots in the Skin, and seems to be near a kin to an Epilepsie. Sometimes 'tis the Effect of Worms, and equally attacks the Patient both by *Night* and *Day*.

Symptoms are, Difficult Respiration, for the most part in time of Sleep, soon after Eating, and Imagination of something heavy, pressing the Breast, a querulous inarticulate Noise, and an inability to move; and after the Person is awake and the Paraxoism is over, a weariness of the Limbs, anxiety of the Breast, and palpitation of the Heart.

The Cure consists in evacuating the Stomach, regulating the Diet, avoiding Sleep soon after Eating, and obviating Convulsions. First, let Vomits be exhibited, or if that cannot be conveniently done purge, with the Extract of black Hellebore, sweet Mercury, and Extract of Troches, Alhandal mix'd with Oyl of Amber, or with the Pills call'd Aloephanginæ, and Elixir Proprietatis.

And thus much I thought fit, having this opportunity, to say of these two Nocturnal Disturbances, before I left the Section of Sleep, conceiving it might be of use and satisfaction to the curious Reader: To whom also the following Instances of Persons so affected, will not only con-

confirm the Truth of what has been already laid down, but also be very diverting.

1. The following Relation was sent to my worthy Friend, Mr *Dunton*, to be inserted in his *Post-Angel*; and was so, in that for *April*, 1701. p. 247.

“ Sir, I knew a Person about seven years ago,  
 “ that would rise in his Sleep, and unlock the  
 “ Chamber-door, and go down two pair of Stairs,  
 “ and then open another Door in an Entry, and  
 “ so into his Yard, and then his Stable-door, and  
 “ take out his best Horse, and Saddle and Bridle  
 “ him, and then ride some miles about his  
 “ Grounds, and return home and unsaddle his  
 “ Horse, and make fast all the Doors after him,  
 “ and then go to Bed again. His Wife being  
 “ willing to prevent a Habit that might be so  
 “ prejudicial, did with the advice of his Friends,  
 “ tie him down, (with an indifferent Rope) and  
 “ at the time he us’d to rise in his Sleep, find-  
 “ ing himself obstructed (by his being tied down)  
 “ he gave a great groan, and then struggl’d  
 “ hard, and broke the Rope, wherewith he was  
 “ tied, and went to do as his usual manner was;  
 “ but his Friends stopp’d him, which awak’d  
 “ him; and at his being so awak’d, he was sur-  
 “ priz’d and fell into a Swoon, and they took him  
 “ up, and put him into his Bed again; but he  
 “ complain’d of his Back being strain’d, and so  
 “ dy’d in two days after. This remarkable Ac-  
 “ cident can be attested by several Persons of un-  
 “ doubted Credit, &c.

2. One *Fenny Sedgwick*, a Maid Servant to one *John Weiberilt* of a Town call’d *Swillington* in *Yorkshire*, was famous for talking in her Sleep; for she would talk in her Sleep all Night every Night; and sometimes would rise out of her Bed, and walk about the House: Once she arose and come thro’ the Room where I lay (says the Re-  
 lator) and by the light of the Fire, I observ’d  
 her

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her to take a Mug off a Shelf, and holding it to her mouth, said, *Mr. Backhouse, you are welcome from York; here's to you;* and then she set down the Mug, and return'd to her Bed; but running against the Door Cheek, awak'd, and fell a crying, and scolding at her Master, who lay in the same Room, for pulling her out of Bed, &c. I assure you that none of us could sleep a whole Night for a Month or six Weeks together till she got up, for laughing at her talk. If I should write all I heard and remember, it would fill a Quire of Paper. I'll give you a few Instances: (But first Note, that she would never utter any thing that was said to her; but whatever she said to herself, were it good or bad, she would reveal in her Sleep: She had a Sweetheart, a Translator by Trade, who liv'd in a Town call'd *Knewstrop* about two miles from *Leeds*, and as many from *Swillington*; he used to take her behind him on his Horse and bring her almost home, to ease her; which we knew not till she told us in her Sleep; which was thus: Says she to her Friend, (seeing her Master, *Cocks-foot* (a Word she frequently us'd) *Yonder is my Master, if he see me, he will jeer me to Death: I will leap off, and hide myself in Blaram's Garden*, (which had a very high Stile into it) so she gets out of Bed, and goes to her Master's Bed, which was very high, and gets one Leg upon his Bed, and strove to get up the other, but could not, whilst we fell a laughing so loud, that the Folks of the next House heard us; and at last she awoke, and cry'd and scolded at her Master, as before: She was no sooner in Bed and fell asleep again, but she began to talk again; says she, *That was a pretty Boy you sent with the four Pears and the Sugar Candy: I eat the Pears, and hid the Candy, but if my Master finds it, I'll swear 'tis none of me.* That's a good Lass, *Fenny*, said her Master: Says she in her Sleep,

*You*

*You may go home, and wash your Hose,  
And wipe the Dew-drops from your Nose,  
And mock no Maidens here :*

*For you tread down Grass, and need not,  
Wear your Shoes and speed not ;*

*And Clout-Leather's very dear :*

*But I need not Care, for my Sweet heart's  
A Cöbler.*

At which we laugh'd very loud, and she louder than any of us, being all the while asleep. Her Master having *Latin Books*, she thought he knew by them those things he jeer'd her with, and hid them one after another; but one Night in her Sleep, she call'd to a Maid of her Acquaintance, and said, *Now I dare say any thing, for I have hid all my Masters Conjuring Books*; by which means he found them: I will only tell you one passage more of her, perhaps worth considering: She had formerly liv'd in a Tavern at *Newcastle upon Tyne*, and when the Scots took it, she running in a fright down the Stairs, broke her Leg, and in her Sleep begun the story of it, calling, *Mistress, Mistress, do you not see how the Blood runs out of such a place, naming of it, and putting her Leg out of the Bed, which was very near the Floor, and sat up, putting her hand in to the Chamber-pot, and bathing her Leg, cry'd out very piteously, Oh, Pain, Pain! Oh, Pain, Pain!* for a long time; insomuch, that I would have awak'd her, but they would not let me do it: And so far as I can judge, she wept, and was really in pain. This I think was very strange she should dream so very sensible, of a thing so long past.

3. The Duke of *Holstein Gottorp* had a Cook who was often wont to wake in his Sleep, being then in a Dream, and one time went down out of his Chamber, and having pass'd thro a great wide Court, came into the Kitchen, and got



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got into the Well, straddling with his Feet, and with his Fingers clinging so hard to the sides of it, that in this sort he descended with nothing but his Shirt on, till he came to the Water, which wetting the Tail of his Shirt, stuck so cold on his Heels, that he awaked, and began to cry out, O my Leg, help me, help me. The Folks of the House awaked with the Cry, and having some knowledge of the Voice, after having sought some time for him, they at last found him hanging in the Well; and thereupon they reached him down a Ladder, with a Candle and Lanthorn; but that way not doing, they let down a great Bucket, bidding him put his right Foot into it, and with his Hands to hold fast by the Chain of the Well; by which means he was drawn up, having been almost Frozen in the Well: So they carried him forthwith to Bed, where he lost his Speech, and open'd his Eyes very seldom, and that with great Pain; at length he began to stir a little, and to mutter forth some words but Vomiting exceedingly: The next day he came to himself, and talked, and told them how that Night that he was so in the Well, he Dream'd that he was walking, and with stumbling had like to have fallen, and that he thought he had been over Head and Ears in Water.

4. A young Man dreaming in the Night, that he was to ride forth about some Business, arose out of his Bed, being fast asleep, and made himself ready, and then put on his Boots and Spurs, and getting upon a Pole that served to hang Cloaths out of a Garret Window, he began to Spur with his Heels, as if he had been on Horseback; but awaking presently, he was so terrified with this Accident, that he was ready to be distracted; which made him seek to the Physicians for help.

5. A Person that was of a very quarrellsome Disposition, and cholerick temper, used commonly to dream that he was fighting with one or other; and thereupon rising out of his Bed, ran to his Weapon, drew out his Sword, and brandishing it as if he had been fencing, struck at the Walls of the Chamber, and laid about him at that rate, that they were oblig'd to remove every thing out of his Chamber, that he might neither do nor receive hurt.

6. One that was a very curious Artificer, rose out of his Bed, in his Sleep, and going out of his Chamber, went up and down the Stairs, and all about the House without any harm: And one time going in his Sleep into the Shop, he unlock'd the Doors, and went into the Street; whereupon being awaken'd by some of his Friends that met him, he became so ashamed, that he never fell into the like Dreams again.

7. *George de Schlicuts*, a grave and unreprouable Person, and Counsellor to divers Princes, was wont with two of his Brothers, to walk many times in their Sleep, whilst they were Students at *Leipsick*, and to get up in Garrets, and on the tops of Houses, so that one of his Brothers chanc'd to fall and break his Thigh: At length, their Tutor looking narrowly to them, whipped them severely, as soon as they got out of their Beds; which having continued twice or thrice, till such times as they awaked, they were by that means helped.

8. Three young Gentlemen, Brothers, lying together in one Chamber, one of them rose up naked, and fast asleep, and carrying his Shirt in his Hand, went to the Window, where he caught hold of a Cord, hanging at a certain Pully and winding himself to the top of the House, met with a Birds Nest, got out the young ones, wrapped them up in his Shirt, and let himself down again, re-entered into the Chamber, and laid

aid himself down, in his Bed, and slept as before. Awaking in the Morning, said he to his Brother, What dy'e think I was a dream'd of to Night? Methought I arose out of my Bed, went to the Window, and got up to the top of the House, where I found a Bird's Nest, and brought away the young ones. His Brother Laughed at his Fancy, and after some Talk, going to rise, he sought up and down for his Shirt, which at last he found with the young Birds wrapped up in it: Upon which they ran presently, and looked up to the top of the House, and saw where the Birds Nest had been pulled out.

9. A young Maiden near *Paris*, was wont to rise early in the Morning in her Sleep, and got to bathe her self in the River *Sein*; which she long continued, until her Father being informed thereof, watched her in the Street, and whipp'd her severely, to make her leave that Custom; by which being awakened, and asham'd to see her self Naked in the Street, she forced her self to leave it of.

10. I will conclude these Instances with a very Tragical Example of a Scholar, who having had a Quarrel with one of his Companions the Day before, rose up in his Sleep, and went and slew him as he was lying in his Bed in another Chamber; and then returning to his own Bed without awaking, lay there till the Morning; for the Murdered Person being first found the next Day, an Officer of Justice was call'd, and the Murderer found asleep in his Bed, with the bloody Dagger by him: Who being awaked, was very much surprized at what they told him; affirming he knew nothing of it, but confessing he had dreamt that Night, that he had risen out of his Bed, and had slain him whom they said was murdered.

It wou'd be endless to mention or recite all the Instances that might be given of Persons walking  
in



in their sleep; many having been found who rising thus in their sleep, and going out at the Windows, have climb'd up to the top of the House, where they have been found asleep, without receiving any harm; others have fallen down, breaking their Arms and Legs, and some dashing out their Brains have been found dead; others so grievously wounded, that they have only liv'd long enough to tell how they came by their Death. But the cause of this Distemper (for such undoubtedly it is) and the way to prevent it, having been declared before, I shall say no more of it.

I had thought here to have put an End to these Instances of Sleep-Walkers; but cannot, for the Diversion of the Reader, forbear giving a pleasant, but true Account, of what happened not long since in the West of *England*. Which take as follows.

A young Gentleman going down from *London* into the West of *England*, to the House of a very Worthy Gentleman, to whom he had the Honour to be related; it so fell out that the Gentlemen's House at that time happening to be full of Strangers, by reason of a Kinswoman's Wedding that had been lately kept there, he told the young Gentleman that he was very glad to see him, and that he was very welcome to him; but said he, I know not how I shall do for a Lodging for you; for my Couzen——having been lately Married, keeps her Wedding here, and so my House is full of Guests; but if you have Courage enough to lie in a Room that is haunted, you shall have a very good Bed, and all other Accommodations: Sir, reply'd the young Gentleman, you will very much oblige me, in letting me lie there, for I have often coveted to be in a place that was haunted. The Gentleman very glad that his Kinsman was so well eas'd, orders the Chamber to be got ready, and a good Fire



to be made in it, it being Winter-time. When Bed-time came, the young Gentleman was conducted up into his Chamber, which besides a good Fire, was furnish'd with all suitable Accommodations; and having recommended himself to the Divine Protection, goes to Bed, where having lain some time awake, and finding no disturbance, he fell asleep; out of which he was awak'd about Three a Clock in the Morning, by the Opening of the Chamber-Door, and the coming in of some body in the Appearance of a young Virgin, having a Night Dress on her Head, and only her Smock on; but he had no perfect view of her, for his Candle was burnt out; and tho' there were a Fire in the Room, yet it gave not light enough to see her distinctly; but this unknown Visitant going to the Chimney, took the Fork or Poker, and stir'd up the Fire, by the flaming light whereof, he cou'd discern the Appearance of a young Gentlewoman more distinctly, who look'd very lovely; but whether it was Flesh and Blood, or an Airy Phantom, he knew not. This lovely Appearance having stood some time before the Fire, as if to warm her, at last walk'd two or three times about the Room, and then came to the Bedside, where having stood a little while, she took up the Bed-Cloaths, and went into Bed; pulling the Bed-Cloaths upon her again, and lay very quietly: The young Gentleman was a little startled at this unknown Bed-fellow, and upon her Approach, lay on the further side of the Bed; not knowing whether he had best rise or not; At last, lying very still, he perceived his Bed-fellow to breathe; by which, guessing her to be Flesh and Blood, he drew nearer to her, and taking her by the Hand, found it warm, and that it was no Airy Phantom, but substantial Flesh and Blood; and finding she had a Ring on her Fingers, he took it off unperceived; the Gentlewoman being all this while

while asleep ; and so he let her lie without disturbing of her, or doing any thing else, than only by laying his Hand upon her, to distinguish of what Sex she was ; which he had but just time to do, before she flung off the Bed-Cloaths again, and getting up walk'd three or four times about the Room, as she had done before ; and then standing a while again before the Fire, she went to the Door, open'd it, went out, and shut it after her. The young Gentleman perceiving by this in what manner the Room was haunted, rise up, and lock'd the Door on the inside, and then lay down again, and slept till Morning ; at which time the Master of the House came to him to know how he did, and whether he had seen any thing or not ? He told him there was an Apparition appear'd to him, but begg'd the Favour of him that he wou'd not urge him to say any thing further till the whole Family were all together. The Gentleman comply'd with his Request, telling him, As long as he was well, he was very well satisfyed. The desire the whole Family had to know the issue of this affair, made them Dress with more Expedition than usual, so that there was a general Assembly of the Gentlemen and Ladies before Eleven of the Clock ; not one of 'em being willing to appear in her *Dissabilie* : When they were got all together in the great Hall, the young Gentleman told 'em that he had one Favour to desire of the Ladies before he wou'd say any thing, and that was, to know whether any of 'em had lost a Ring ? The young Gentlewoman from whose Finger it was taken, having mis'd it all the Morning, and not knowing how she lost it, was glad to hear of it again, and readily own'd she wanted a Ring, but whether lost or mislaid, she knew not : The young Gentleman ask'd her if that was it ? giving it into her Hand, which she acknowledging to be hers and thanking him ; he turn'd to his Kinsman the Master of the House,

Now

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Now Sir, said he, *I can assure you*, (taking the Gentlewoman by the Hand, *This is the lovely Spirit by which your Chamber is haunted* ; and thereupon repeated what I have already declared. But I want words to express the Confusion the young Gentlewoman seem'd to be in at this Relation, who declar'd her self perfectly ignorant of all that he said ; but did believe it might be so, because of the Ring, which she perfectly well remember'd she had on when she went to Bed, and knew not how she lost it. This Relation gave the whole Company a great deal of Diversion : For after all, the Father declar'd, That since his Daughter had already gon to Bed to his Kinsman, it shou'd be his Fault if he didn't next go to Bed to his Daughter ; he being willing to bestow her upon him, and give her a good Portion : This generous Offer was so advantageous to the young Gentleman, that he cou'd by no means deny it ; and his late Bedfellow hearing what her Father had said, was easily prevail'd upon to accept of him for her Husband. — But it seems it had been her constant Practice to rise out of her Bed in her Sleep, and walk up and down that Chamber, by which means she had brought an ill Report upon it ; which by this Discovery was taken off again ; she being the only Person I have ever heard of, that made such close Application to a young Gentleman in her Sleep.

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### S E C T. II.

*Of the General Cause of Dreams, shewing the Radix, or Root, from whence they are deriv'd in Nature.*

**H**AVING in the former Section given some Account of the Causes of Sleep, (the time of Dreaming) and given a Description of the  
C Internal



Internal Senses, I now proceed to say something of the General Cause of Dreams, or the Radix or Root, whence they are deriv'd in Nature. And here I shall first take Notice, that it is a Truth generally acknowledg'd, tho' perhaps but seldom so well consider'd as it ought to be, That Man is the Compleat Image of God and Nature, and contains the Principles and Properties of all things Corporeal and Incorporeal, that he is endew'd with an Elemental or Palpable Body, actuated, enliven'd, or inform'd by an Ætherial Spirit, and so answers to the great Body of the World, from whence the same is taken, and is an Abridgement, or Epitome thereof; or if you will, its Son or Off-spring: And as it doth contain all the true Properties of the gross Elements, viz. Earth, Air, and Water, which are as it were the Mothers of the Body that Nourish and Sustain it; so he has also the Principle of Fire and Light; that is, Soul and Spirit, which gives Life and Motion to the Body of Flesh, and answers to the Soul of the great World, or that mighty Spirit which is the moving, vivifying, and most wonderful Creative and Conservative Power in this vast System of things which we call the World, and which does preserve and sustain it, and every part thereof, in Beauty, Splendor, and Harmony; which living and creating Power does never stand still, or cease from generating and operating; for if it should, the whole System or Body of this World, wou'd immediately fall and perish: For as the Apostle St. Paul saith, *Without the Spirit the Body is dead, and profiteth nothing.* Hence it is that Cowley speaking of the Divine Energy of the Great Three-One in his exalted Glory, has these Expressions.

*But who can tell, who can describe thy Throne,  
Thou Great Three-One!*

*There*



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*There thou thy self do'st in full Glory show;  
Not absent from this meaner World below:  
No, if thou wert, the Elements League wou'd cease,  
And all thy Creatures break thy Nature's Peace:  
The Sun wou'd stop his Course, and Gallop back,  
The Stars drop out, the Poles themselves wou'd crack,  
Earth's strong Foundation wou'd be rent in twain,  
And this vast Globe all ravel out again;  
To its first nothing ———*

The like is to be understood in the little World, Man; all lively Motion, Strength, Vigour and Beauty resides in the Spirit, or Soul, in which there is no standing still, Idleness, or Cessation, no more than there is in the Great World; and as the Universal Spirit or Power of the Almighty is always forming, shaping and bringing to manifestation the hidden Mysteries of Eternity, and Cloathing the various Spirits with Elemental Bodies; the like does the Soul and Spirit in Man; it is always in motion, and generating; and as the Scripture saith of the wonderful and ever-blessed Creator, *That he Slumbereth not, nor Sleepeth;* (for Sleep does truly signify Death and Weakness; and nothing Sleepeth but what is Mortal, and finite) So the Soul and Spirit in Man Sleepeth not, as being the Breath of God, and Eternal; for in God there is no Time nor Seasons, nor Divisions of Time, as Nights, Days, Years or the like; nor any Use, as to himself, of Sun or Moon; but they are Creatures made by him for the Accommodation of this lower World, and the Inhabitants thereof, as St. John declares in the Apocalyptical Vision, where speaking of the New Jerusalem, or Super-Cælestial Paradise, he saith, *There was neither Days nor Nights, nor Light of the Sun or Moon; but the Divine Power, and the Spirit of the Lamb was the Glory and Light thereof.* And this Glimpse of the Ineffable Splendor he saw upon the Lord's Day, when he was in

the Spirit ; not in the Operations of the Senses of the External Nature or Body of this World, unto which the Properties of the Natural Sleep do belong ; but the Soul or Spirit cannot Sleep, for then it could not be Eternal ; but when the Body and Senses lie lock'd up fast in the Arms of *Morpheus*, then is the Soul and Spirit as it were unchain'd or unbound, as being freed from the continual Interruption of the Senses and Earthly Dispositions, which while they are waking and in full Strength and Vigour, do captivate the Soul, and hinders its generating and progress, in that manner as it doth when the Body is asleep or dead ; for the Soul of Man hath so great Power, when freed from the Earthly and heavy sensual Quality, that it can make something where there is nothing ; and form the Representations of Swords or Guns, Fire or Water, as real, where there is indeed no such palpable substance : But it is real and substantial in the Spirit, even as the good and evil Words and Works of Men shall be unto them in Eternity : Their Works do follow them, not after the manner of this World, but in the Spirit, yet real and essential. Now it is from the Soul or Spirit in Man, which is the Image of the Divine Eternal Spirit, and never standeth still, sleepeth, or slumbereth, whence Dreams and all Nocturnal Visions do arise and proceed : For whilst the Senses, Powers and Faculties of the outward Nature do sleep, rest, or cease from their Functions, the Soul and Spirit ceaseth not from its operation, but goeth on, forming, figuring and representing of things as real and substantial : For in truth, (tho oft times we perceive it not, and more often cannot remember particulars, yet) whenever we Sleep, we Dream ; for you may as well imagine Fire without heat, and the Sun without light ; as to conceit that an Intellectual Immortal Soul, can for one Moment cease from Actions suitable to its Nature.

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But here perhaps some will be apt to object and say, *This is a strange Paradox* ; for if we always dream in some kind or other, as often as we Sleep, how is it that we but seldom perceive, or are sensible of it ? Sure if the Soul and Spirit be, as you affirm, evermore busy in framing and representing of things, we should remember somewhat of the matter ; whereas we Sleep soundly for several Nights together sometimes, and cannot remember that we had any Dream at all.

To this I answer, That the thoughts of Worldly Affairs, and the Intemperance most Men commit, in Meats, Drinks, Labours, Exercises, and Passions, do not only becloud the Soul and Intellect, and overwhelm their Powers and Operations, so that they cannot see or perceive any Caelestial things with Clearness, (as Experience daily proves they do the same things when they awake) but also they cause Indispositions, breed bad Blood, impure Spirits, and beclouded Senses, as well internal as external ; and thereby enfeeble and destroys the brisk lively Apprehensions, and stupifies all the Faculties of Nature, and particularly, the Properties of the Memory and Retaining Power, are so dulled, and rendered fluid and oblivious, as not to conserve any Impressions made thereon ; as we see in Drunken Men, who the next Day remember none of those loud Vociferations and mad Pranks they plaid over-night. And you may as well argue, That such lewd Persons did not commit any such Extravagancies, because very often they are not sensible of them after they come to be sober ; as to think you did not dream, because sometimes you cannot remember it when you wake. As the Disorders you commit, are greater or lesser, in respect of your particular Constitution, so is your perception of your Dreams more or less ; whence at sometimes you can repeat a whole long story of the Representations in your Sleep, with the

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several

several Senses, Words and Discourses, &c. all clearly and distinctly; other times you have a more imperfect and Confused Apprehension of Particulars; and sometimes there does remain only a bare memory that you had a Dream; but the particulars are quite lost or forgot, which was the Case of King *Nebuchadnezzar*, Dan. ii. 5.

It is also to be noted, That the Spirit and Soul of a Man, by such Intemperances as aforesaid, is so Debilitated and Eclipsed, that the Creative and generating Power thereof, does, as it were, lose its Strength and Vigour, and thereby is made more gross and stupid; so that as its sight is not clear to perceive, so neither is its generative Faculty strong and powerful enough to make such deep impressions on its self, and on the Memorative Properties of Nature, as otherwise it would do; for the Memory of, and Advantage to be made by Dreams, does chiefly consist in the cleanness of the *Microscopical Temple*, and the brisk liveliness of the Spirits of Nature, as well as an Unpolluted Soul; for no Man can behold with a clear sight, and remember such sublime Matters, as those of Dreams and Visions, but such whose Souls are strong and vigorous, and do powerfully Tinge or Impress the natural Spirits. And also they must be such as do abandon Superfluities and Passions; which *Nebuchadnezzar* not doing, he therefore, after he had seen a Dream or Vision, could not remember it, but said the thing was gone, and departed from him. Therefore such as would remember, and understand the Circumstances of their Dreams, and make a due use of 'em, let them depart, and separate themselves from Intemperances and Uncleanness; and as much as in them lies, from all the Furies and Passions of Revenge, Hate, Sorrow, Love, &c. which are apt to debauch and Pollute the Intellect, that it cannot foresee any Celestial Thing; for none but such as have Experienc'd



perienç'd it, can know the Wonderful Power and Virtue of Separation and Self-Denial from Evil; not only in its gross Acts, but also in its Procartick Causes, or first Springs and Occasions, and how by degrees it opens a Door, or gives Advantage (if with all Reverence I may so speak after the manner of Men, in so sublime a matter) to the Spirit of God, to open, shew and manifest the hidden Mysteries of his Kingdom, who does always teach every one according to their respective Capacities; and as each Man does continue in separation from the Impurities of the Flesh, the World, and the Devil; and is found proceeding in, and pressing on by Self-Denial, towards the Price of our high Calling, as it is in our everblessed Redeemer.

Therefore it is highly convenient for every one that applies his Thoughts to the Understanding of Dreams, or indeed to any sort of Knowledge, that is truly Philosophical and Divine, to be serious and sober, and to learn first the Mysteries of his own *Microcosmical* World, before he lets his Eyes and Imaginations ramble into, or gaze after the Wonders or Vanities of the great External World, being certain of this, That if he do not in some competent measure know himself, and continually endeavour the Advancement and Encrease of that Knowledge, he will never come to understand any thing without himself, as he ought to do; much less enjoy the Participation of those Mysteries of which we treat in this Discourse.

## S E C T. III.

*Shewing the particular Causes of Dreams,  
and how they proceed from a threefold  
Radix: Of the several Kinds of Astral  
and Complexional Dreams.*

**I** Told you in the foregoing Section, That the General and Universal Reason of Dreams, was, Because the Soul, or Spirit of Man, being the Image of the Immence Creator, and Epitome of the whole Created Bulk of Nature, it so far resembles him that never slumbereth or sleepeth, as to be always Active: For in the adorable Divine Architype, tho' there be no Variation or Shadow of Change, yet there are perpetual Emanations of Beneficence, and reflected Ideas of Love and Complacency.

But now from this prime Procatartick, or Original first moving Cause, we must descend to others, more particular and immediate; which influence the Soul this or that way in its Formative Activity, and Individuate its Operations. And these occasional Impressions, as they cause very different Representations to us in our Sleep, so they are in themselves very various. For,

1. Some Dreams proceed from the Constitution, or Complexion of each particular Person.
2. Others from his Profession, or course of Living; those things which he is most earnestly intent upon, or concern'd about in the Day-time.
3. Others are occasion'd by the influence of the Planets predominate in his Nativity; or at such and such times by Direction, Transit, or such like; at least, if we will give Credit to the Notions of Astrologers; whose Science, as far as  
Modest.

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Modestly it contains itself within the Bounds of Nature, with a Resignation always to the Overruling Pleasure of Omnipotency, is not altogether to be contemned.

4. Other Dreams (and they mostly confus'd) may arise from unfit Diet, or Medicines,

*From rising Fumes of indigested Food,  
And noxious Humours that infest the Blood.*

which sending up abundance of Vapours to the Brain, (the Throne of the Understanding) and beclouding the Spirits, (the proper Vehicles of the Soul) it follows that abundance of vain Images must be represented; but these are always disorderly, and without Connexion: And are,

*A Confus'd Medley of Disjoynted things,  
A Court of Coblers, and a Mob of Kings:  
For many Monstrous Forms in Sleep we see,  
That never were, nor are, nor e'er shall be:  
Sometimes forgotten things, long past behind,  
Rush forward in the Brain, and come to Mind.  
The Nurses Legends, are for Truth receiv'd,  
And the Man dreams but what the Boy believ'd.  
Sometimes we but rehearse a former Play,  
The Night restores our Actions done by Day,  
As Hounds in Sleep will open for their Prey. }  
In short, this kind of Dreams we must confess }  
Are all Confus'd, some more absurd, some less.*

And these are common to drunken and gluttonous Persons, and those that are in Fevers, and the like.

There are other Dreams that are injected by Evil Spirits, who (as they are malicious and envious to the highest degree, so being Angels of Darkness, where they meet with Darkness both internal, and external; that is, a Body clogg'd with Superfluity, and a Soul, contaminated with

Vices and Enormous Affections, as with Lust, Covetousness, Revenge, &c. they are thereby strengthened to an Advantage of instilling their suitable Temptations.

6. As there are some Dreams injected by Evil Spirits, so are there others procured by the Courteous Visits of good Angels, who that way, (most suitable to their Spirituous Nature, and agreeable to their next Neighbours, humane Souls, who seem to differ from them gradually, rather than specifically) chuse to communicate with us, thereby fore-warning us of impending Dangers, or instructing us to some Eminent Advantages, if we have the Prudence to make use of those precautions.

7. It sometimes pleases the Divine Goodness, in a special and extraordinary manner, to reveal his Secrets to those that fear him, by Representations in Dreams, which are then more usually called Visions, to difference them from those before-mentioned.

Now tho' I shall occasionally speak to each of these, yet to avoid prolixity, I conceive we may briefly reduce all Dreams to a Threefold *Radix* or Original, according to those three *grand Principles*, which carry the chief Dominion in the Center of Life, in each Person; that is to say, They proceed either from the *Syderal, or outward Principles*, of this World; or secondly, from the *dark Wrath, or fierce and fiery Life*, or lastly, From the *meek and friendly Divine Principle of Love*: So that which soever of these three does predominate, of a Nature and Property suitable thereto shall your *Dreams* be. As for Example:

1. If the *dark, wrathful, fierce, keen, Principle* bear Sway, then the Nocturnal Representations are dark, melancholy, fierce, frightful and the like.

2. If the *middle uniting Nature, or Friendly qualifying Fountain of Divine Light* do hold the chief Dominion in the Center of Life, then are the  
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the *Dreams* more essentially pleasant and delightful to the Soul, and oftentimes many *Wonderful Secrets*, are revealed, and *impending Dangers* foretold in a figurative way, easily deciphered, or understood by a well-prepared Mind. But,

3. If the Principle of this *outward World*, and the Business, or things thereof, do bear Sway, and carry the supream Government, as it generally happens amongst Men that lead a meer brutish and sensual Life, and indulge themselves in Vices, Superfluities, and the Vanities of the World, then their Dreams are full of idle Phantasies, confused Mixtures of outward Affairs, and things belonging or relating to what each Man is concerned in or buied about: Whence *Claudian* very aptly tells us,

*Day-Thoughts transwinged from th' Industrious Brest,  
All seem re-acted in the Nights dumb Rest:  
When the tir'd Huntsman his Repose begins,  
Then flies his Mind to Woods and Wild-Beasts Den:  
Fudges dream Cases: Champions seem to run  
With their Night Coursers, the vain Bounds to shun.  
Love bugs his Rapes. The Merchant Traffick minds:  
The Miser thinks he some lost Treasure finds.  
And to the thirsty Sick, some Potion cold  
Stiff flattering Sleep in anley seems to hold:  
Tea, and in th' Age of Silent Rest, ev'n I,  
Troubled with Art's deep Musings Nightly lie.*

And those are apt to be forgotten, or so darkly represented, and imperfectly remembred, that they administer very little use or Benefit to those that receive them, unless they were beforehand made sensible of that ill Conduct of their Lives, which occasions them; and thence would be perswaded, by a total change of their Manners and Conversations, to improve and fit their Spirits for better and more advantageous Communications.

As for *Complexional Dreams*, they proceed from that Humour which is most predominant in the  
Body.

Body, unto the Brain, and thence arise Imaginations, with Representations suitable to such a Humour.

As Persons of a *Sanguine* Complexion, or in whose Mass of Humours, the Blood bears sway, have generally Pleasant, Chearful, and Delightful Dreams: As, That they are in merry Company, entertain'd with Musick, Conversing with beautiful and obliging Persons, drest in fine and splendid Garments, with gay and diverting Objects.

Persons of *Cholerick* Complexions dream of Anger, Wrath, Brawling, Quarrelling and Fighting; and that they use some violent Motion or Struggling; that they meet with Bears, Lions, Dogs, or the like, and are in danger to be hurt by them.

Such in whom *Melancholy* is predominant, are continually disturbed with frightful Fancies, and Ideas full of Horror; of being surrounded with Darkness, or confined to some close Dungeon, left alone in a Wilderness; oppressed with Poverty, Want and Despair, ready to be torn to pieces with evil Spirits, and all the hideous things the Imagination can represent.

Lastly, The *Phlegmatick* Person is less apt to remember his Dreams, but they are generally about Water, fear of falling from on high down into some great River, and being drown'd, of Shipwracks, Floods, Storms, and Tempests, with dreadful Innundations, and the like. And thus—

*There's many Dreams, of which it may be said,  
They're by Repletion and Complexion made.*

*When Choler overflows, then Dreams are bred  
Of Flames, and of the Family of Red:*

*Red Dragons, and Red Beasts in Sleep we view,  
For Humours are distinguish'd by their Hue:*

*For hence we dream of War, and War-like things,  
And Wasps, and Hornets with their Double Wings:*

*Chole*

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*Choler adust congeals our Blood with fear ;  
Then black Bulls toss us, and black Devils tear  
In Sanguine Airy Dreams, aloft we bound ;  
With Flegm oppress'd, we sink in Rivers drown'd*

And as these several *Humours* are more or less mix'd or prevailing in any Persons, Constitution, so his or her Ordinary Dreams will be diversify'd accordingly. The same in effect is to be observed in Dreams that are caus'd by *Sydereal Influences* ; they carry with them the Resemblances of that Planet from whence they proceed : As, (to run thro' the *Seven Principal Planets*.)

1. If the *Saturnine Property* carries the upper Dominion, in Earthly Signs then the Dreams are sad, dull, heavy, and frightful, fill'd with fear and sorrow.

2. If the *Martial*, or fierce Fire, have the chief Government, then the Dreams are fierce, filled with Wrath, Passion, Fear, and Trembling amazing and affrighting the outward Body ; inso much, that not unfrequently such Dreams do by their Horror awaken the Person from his Sleep, and cause all his Limbs to tremble for fear.

3. If the *Jovial Nature* do predominate in the Center of Life, then the Dreams are more mild, grave and moderate.

4. If *Venus* carries the Dominion in the Complexion, then the Dreams are pleasant and delightful, and amorous.

5. If *Mercury* preside in the Complexion, then your Dreams will be mixt, various, and many times so confused that you can scarce tell what to make of them.

6. If *Sol* bear sway, then your Dreams are apt to be of great Light, Honours, and Dignities, or of Splendid and Magnificent things.

Lastly, If the *Moon* predominate, the Dreams are confused, unconstant, mixt with Truth and Falshood.

So .

So that if Men wou'd but turn their Eyes inward, and learn to know themselves, and the Principles and Degrees of their own Nature, every one might in a great degree understand from what Radix and Property of Nature each Dream proceeds, and takes its Birth; and consequently know their own Complexion; and likewise what Principle or Quality, Good or Evil, does carry the upper Dominion in them; so that there wou'd be much knowledge attain'd by Dreams, as they are derived from, and demonstrate what Property of the Seven-fold Nature, has the Dominion in the Soul.

It was this Knowledge and Observation, that made the wise Zeno declare, *That he cou'd easily Collect what a Man was, by his Dreams.*

This made the Ingenious Feltham to say (in his Resolves, Cent. 1. p. 82.) *That Dreams are notable means of Discovering our own Inclinations; and that the wise Man learns to know himself, as well by the Night's black Mantle, as the scorching Beams of Day. In Sleep we have the Naked and Natural Thoughts of our Souls. Outward Objects interpose not, either to shuffle in occasional Cogitations, or to hale out the included Fancy. None of the Cinque Ports of the Isle of Man are then open to let in any strange Disturbers. How we fall to Vice, or rise to Vertue, we may by Observation find out in our Dreams; for then the Soul being staid in a deep Repose, discovers her true Affections. For if Physicians may by Dreams judge of the Diseases of the Body, we see not but the Divine may do so concerning the Soul; for the Soul is Waking and Working in the fastest Inclosures of the Imprisoning Eye-lids. I will conclude this Section with what one of the Ancients say, A wise Man is the wiser for his sleeping, if he can order well in the Day time, what the Eye-less Night presents him with.*



S E C T. IV.

*Shewing that Dreams are a Figure or Resemblance of the Condition of Souls after Death, &c.*

**A**Ltho' by the Degeneration of Mankind, Dreams are become a By-word to many, and serve only to be derided and scoff'd at; yet essentially, and in themselves, they may unto the Wise and Considerate discover great Secrets both of Time and Eternity; which will further appear, if we do but consider that there is scarce any thing that yields so true and great a Figure and Similitude of the Condition of the Soul after Death, or in the State of Separation, as Dreams.

For as Death is a full Period to all the Senses and outward Faculties of the humane Life, the very same is Sleep, during the time thereof; for if a Man should Sleep seven or eight Days, nay, if possible, seven years, when he awakes, it would be no more to him than one Night: By which it plainly appears, that Sleep is a Temporary Death to the Senses, where no distinction, length or shortness of Time, is measured. Therefore in Sleep all Men are, as it were, totally Dead, as to the Sensitive and distinguishing Power of Nature, and the time passes away as if he were in Eternity, insensibly to all the outward Properties; for what happens to the Soul in Dreams, is somewhat like, or a notable Resemblance of, that which attends it in its separated Estate, whether in the Good or in the Evil.

Thus in Dreams the Soul enjoys a more compleat and unmixed Pleasure and Delight; than is possible for any Person to enjoy when awake and

and in the use of the most perfect Senses : For then, in the height of his complacency, Fears and Apprehensions of losing the pleasing Objects, or Jealousies of others sharing with him therein, or one thing or other, is apt to crowd in, and interrupt his Joy. But in many Dreams the Horizon is all Light and Clear, without any interposing Cloud, and the whole seems to be so real, that nothing we possess in this World, can for the time be more. Infomuch, that these Joys and pleasing Transports do often times awaken the Sensitive Power of the outward Nature, the Thoughts and Consideration whereof, is very delightful to the Mind, even after the Waking of the Body. And on the other side, Evil Dreams cause strange Trouble, Fear, and Horror to the Soul ; so that it apprehends it self to be in real danger of drowning, falling, killing, being run through with a Sword, or wounded with a Knife, and the like ; falling down from Precipices, being in pain, anguish, and agony, with many other things of that kind ; which do all arise from the awakening, or kindling of the Wrath, and fierce Poysonous Nature, or Central Fire ; which cruel Pains are real and essential to the Soul, as the Body or Senses are dead or asleep, (which is as it were all one) and yet there is no material thing near them, that can wound or hurt them ; so great is the power of the Soul, when it has either wholly, or in part for a small time, quitted it self from the Operation of the Senses, that it can make something where nothing is, and create either Joy or Grief, according to that Principle or Form that is chief in the Government of the Soul. For as that is qualify'd, such is the Nature of those Ideas that are generated ; and the Phantasies arising either of Joy or Fear, as the Radix stood in Equality or Inequality ; for in the separated state, whether in the Bliss or the Curse ; there is no Material thing that

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that can hurt or afflict the Soul, but only its own Imaginations or *Turba*; and what it forms unto it self in the Principles of Evil, in which it self is comprehended, being the Root and Fountain, whence all Sorrow and Fear takes it Birth. As on the contrary, those that are comprehended in the blessed Fountain, or Friendly Principle of Light and Love, their Joy and Pleasure does arise, and is continually generated from the same Principle in the Spirit, and is real and essential, beyond all outward Enjoyments, or what can be apprehended, because none in the Body can have the full enjoyment, or true sense of it. For that Property or Principle into which Man has precipitated himself, and which has gotten dominion in the Soul; from the very same Principle after Death, does proceed and is generated either his Joy or Sorrow, according to the degree and nature of that Form, and as it is more or less kindled in the Good or the Evil, whilst the Soul remains in the Body.

Which is a great Figure, and a true sign that the Soul and Life's-Spirit does burn or qualifie between the Wrath and the Noises and Bussle of this World, and acts or suffers as it is tinctur'd and impressed; for every Property and Principle doth contain the true Nature of the Whole, and therefore has wonderful Power and Efficacy to generate and form strange unheard of things to the Imagination: For which cause many Persons dream of, and see such strange things in their Sleep; as they never beheld nor thought of when awake: For the formings of the predominant Principle in Mans Soul, are beyond all humane Number.

Now let us suppose a Man in a terrible Melancholy frightful Dream, were never to awake, but to continue Eternally in this imagined Agony and Dread, what a disconsolate State and Condition wou'd this be to the Soul, where all these

**Fears**

Fears and Troubles are apprehended to be Essential, as indeed they are, during the Sleep of the Senses? But when the Soul is thus perplexed, and in this terrible Fear and Horror, it violently seizes on the Body as its natural House, and with its fierce motion awakes it, and causes the very Flesh to tremble. And then the Soul and Spirit is glad, and rejoices that it hath escaped those Dangers it apprehended; whereas if it had not been cloathed with an humane Body it would have been destitute of any such Refuge, to ease it self, as Souls after Death are.

Dreams and Visions, are incorporeal, like the Soul or Spirit, and the Joy, Pleasure, Trouble or Sorrow that is apprehended, is as essential to the Soul, as any sensual Pleasure, Fear or Grief, is to the Body. And what we have said of the Kingdom of Darkness, Sorrow or Woe, the like is to be understood in the Light and blessed Kingdom of Heaven, where the Paradisical Joys are Incorporeal, or else the beautified Inhabitants could not have any Pleasure in, or Simile with them; for when the Body is dead, and the Soul separated from it, then all incorporeal things become as Substantial as Material things do to the Body; and the Seeing, Hearing, Smelling, Tasting, and Feeling, is as real and essential to the Spirit, as all sorts of gross substances are to the Outward Senses; and during Sleep, the Soul is as it were separated, and as if it were in Eternity, does really enjoy Pleasure or Pain, according to that Principle that predominates therein, whilst the Body lies as it were dead, and also all the Senses not at all concerned with, or capable of those sights, pleasures or sorrows; but oftentimes the Soul or Spirit being affrighted with hideous Apprehensions, and Dangers, or too highly lifted up with Joy and Delight, does return, and seizes the Body, and awakens the Outward Senses, which immediatly puts a period to the Joy or Sorrow,



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Sorrow, Grief or Pleasure, and they seem to the Outward Sense and Reason as if there had not been any such thing; but all had been a Romance or Illusion, for so it may well be apprehended by the Senses; for the Immaterial World, and the Wonders thereof, are as nothing to the Material, there being such a vast Gulf or Difference between the Internal and External Principle of each, and yet are very near each other; but one is Corporeal, and the other Incorporeal, therefore the latter hath no Simile with the Outward Senses; but on the other side, there is a great Analogy and Similitude between the Internal World, or Incorporeal Beings, and the Soul and Spirit of Man. By all which it appears, that Dreams are a Figure or Resemblance of the Condition of Souls after Death.

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### S E C T. V.

*Shewing how by Dreams and Apparitions, departed Souls communicate with living Persons; and also how the Converse of good and bad Angels is promoted with Men.*

THE Affinity and Similitude that there is between Incorporeal Beings and the Soul of Man, (of which I have spoken in the foregoing Section, is the reason that departed Souls do so often communicate their Desires, and reveal various Secrets to their living Friends, after their Divorce or Separation from their Bodies, (which Divorce or Separation is that which we call Death) For Dreams being Incorporeal, as departed Souls are, such Souls have no other way to import their  
Secrets

Secrets, that is so familiar as this, except some few, who at the time of their Death have an Extraordinary Affection to their Wife or Husband and Children, or the like, and dye with an earnest desire of revealing something to them that lies hid; or to manifest their Affections to their Surviving Friends; and these sometimes do it by assuming a Aereal Body; and so appearing to them: Strong and Violent Affections being the chief general, and most usual Cause of the Apparitions of departed Souls. But then the Will and Desire must be exceeding strong and powerful at the departure of the Soul from the Body; or otherwise it cannot cloath it self with a Sideral Elemental thin Body; for the External Eye cannot see any thing but what is like it self, or compounded of the same Elements; and it is with great difficulty that any Soul can cloath it self with a material Body; neither indeed can it be done at all, if the Affections and Desires be not wonderful strong and powerful.

And when a departed Soul has assumed such a Shadow, or thin Body, it will continue no longer then Radical Moisture in the deceased Body does in some degree continue; for as the Moisture and Matter of the Body does waste, so the Apparition or Ghost grows weak, and at last vanishes. And the reason is, because the Soul Cloath'd it self by the help of the matter contain'd in the Body; which is done by a Sympathetical Agreement between the External and the Internal; for there is some Likeness or Relicks of the Spirit remaining in the deceased Body, so long as it continues moist and full of matter; for if it were not so, it were impossible that any Soul shou'd appear in any Body or Shape, either Humane or Bestial.

For this Reason it was, that some of the Ancient Philosophers commanded the Bodies of the Dead to be burnt to Ashes, which did totally destroy the *Humor Radicalis* or Spirit of the External

ternal Elemental Nature, thereby preventing all such Apparitions as we are speaking of, and hindering Souls from Cloathing themselves with thin Aëreal Bodies, which they can do only by a Sympathetical Agreement between themselves and their old Houses, the deceased Bodies.

For if the Soul departs from the Body, fill'd with Affections to External Things, be they what they will, then finding it discompos'd and disquieted, it longs after his old Body or House, and by Simile, and help of the fluid Humours and Spirits, yet remaining in the Body, it attracts a subtle matter, in which having vested it self, it becomes to outward view Corporeal.

But if the Body shou'd be consumed by Fire, then the Spirit or Soul wou'd be prevented wholly of matter for this Sydereal Cloathing: And therefore this way of burning the dead Bodies, was practis'd, as in divers other Nations, so also in *England*, in former Ages; for then it was more frequent for departed Souls (as also for divers other sorts of Spirits) to appear to the Living, than of late years, especially, since Popish Darkness and Superstition has been chas'd away, by the bright Shining of the Glorious Gospel, so freely and universal preached thro' this Nation. And therefore they consumed their dead Bodies with Fire, by which there was an immediate and full Separation between the Body and Soul, and no Simile remain'd, and consequently no matter cou'd be attracted, or coagulated for the Formation of such Spectres or Apparitions.

But to return from this Digression, in which I have briefly shewn the Nature, Causes, and manner of Souls appearing after Death, which sometimes happens where the Affections are exceeding strong and violent, as I have said before. It is far easier, and more familiar for the deceased Souls to communicate their Secrets to their living Friends in Dreams, than to appear thus in Ex-  
ternal

ternal Forms, by cloathing themselves with thin Elemental Bodies: For Men in Dreams are nearer to the Condition of Departed Souls, than when awake; and therefore they can with ease and great familiarity discourse and reveal their Minds to them; more especially if there were any Simile between their Spirits, or if there was a hearty Love and Affection between them whilst they liv'd: For all the time the Body sleepeth, it is as it were dead, and ten hours is but as one minute; but the Spirit and Soul liveth and acts, and sees and apprehends things as if it had not any Earthly Body, but were already in Eternity; for near and afar off, is all alike unto it; it can easily visit remote Countries and Regions beyond the Equinoctial or Tropicks as a Man's own House or Garden: It can sink it self into the deepest of Depths, and also soar Aloft, and range thro' all the Caelestial Spheres. Now the Etherial Spirits of Men being thus volatile and busy, when the Outward Body or Senses are dead, or (which is all one for the time) asleep; the Immaterial Beings, or separated Souls, being of an homogenial Nature, and like State, can easily hold communication therewith, by such means as are proper for the intercourse of such Spirituous Essences; especially, it before the Death of the Body there was something strongly impressed on the Spirit of the Deceased, which proves very burthensome until they have by some means revealed it to those to whom they had a desire to impart it before their Death, but by some Accident were prevented; or where there is some great Sympathy or Similitude between the Soul of the Deceased, and the Living: And for this last reason, the Souls of Strangers do sometimes make Application to such Sympathizing Souls of the living, whilst the Bodie lies asleep, and reveals great Secrets, and foretels them of things



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things sometimes good, and sometimes Evil, that are likely to befall them.

But there is such a vast Disproportion between the Incorporeal Beings, *viz.* Souls, departed, Spirits and Angels, on the one side, and our outward material Senses and Reasons on the other, as makes all these Wonderful Mysteries that happen to Man of this Nature, appear but as meer Phantasies, Shadows or Vanity; and therefore this secret Spiritual Converse, and real Communications of Souls, are derided in the highest degree; which Unbelief and Contempt doth drive away, and cause a Separation of the Souls of the Deceased, as also of all good Spirits and Angels, who otherwise wou'd be much more ready and free to such Communications; as being forward to serve, help, and enlightning those that are sober and well-minded, and such as believe and are sensible of those Wonderful things, and Mysterious Revelations; for a firm Faith, and an earnest and vehement Desire and Belief, to wit, when the Soul or Spirit is delighted in the Consideration of this Spiritual Discourse and Converse, it does naturally attract and draw the internal Powers, Souls and good Angels, and causeth them to delight to accompany Men, both sleeping and waking, defending them from various Dangers and Troubles, and ready at all times to reveal and foretel them of future things. But then on the contrary, our Incredulity, and vain and despising Discourses, do potently drive them away, and causes, as it were, a total Separation, so that there seems to the outward Senses and Reason of most Men, that there is no such thing, but that they are all idle and vain Conceits, so greatly is Mankind depraved, having by the Vanity and Carnal Apprehensions, put out the inward Eyes of his Intellectuals, so that they are to him but as idle Imaginations.

But

But the Records of Eternal Truth do inform us, That most of the Sober enlightened Men in former Ages, were sensible of this Secret Converse of Angels and Souls, and had Mysteries revealed to them from God, and his Ministering Spirits, in Dreams and Visions, as plentifully appears in the holy Scriptures, of which we shall take a particular Survey, in a Section by it self.

But in these our Days, the Frowardness, Intemperance, and Incredulity of Mankind, have so estranged those holy Powers, good Angels and Spirits, that they cannot come near Man, to reveal unto him the Secret Mysteries of their Beings and Conditions ; or foretel him either Good or Evil that shall happen unto him : For, as I said before, a firm Faith in God, and frequent Meditations on those sublime things, have a wonderful Power, Sympathetical Inclination and Attraction on good Angels and Spirits, of all Offices and Kinds ; for all things both in the Material and Immaterial Worlds, have that secret Communication and Operation by Likenesses for the nearer we resemble and become like the good Angels, they are the more ready and willing to serve us ; this being the Sympathetical Drawing which is the way of God in Nature ; for every thing doth incorporate with its Likeness and by a secret agreeable Power each Thing is ready to strengthen its own Property, having the Key in its self that can open the Gates of its own Principle in all other things both Heavenly and Earthly ; for they all flow from the two Grand Principles of Good and Evil ; and which soever of these two a Man espouseth, and conforms himself to, that Principle may be said to have the chief Dominion and Government in the Soul. And if it be the Principle of Evil that bears rule in the Soul, then the Spirit and Soul, by way of Desires and Imaginations penetrates all Elements and things both External and

In-

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Internal, and whensoever it finds matter Capable, or disposed to receive them, it presently incorporates, and with the utmost diligence endeavours to destroy its Contrary; viz. All Goodness and Vertue. And thus Men are rendered fit and Capable of being Companions of, and having Society, or Secret Communication with Evil Angels and Spirits; there being often an internal Agreement and Compact between the Souls of Men and evil Angels by way of Imagination and Desires in the very Center of their Lives; which very few Persons are sensible of, altho' subject unto; and that's the reason that they cannot comprehend from whence those Multitudes of evil Suggestions, Desires, and vain Imaginations wherewith they find themselves incumbered, do proceed: For whosoever suffers his Will, and strong Desires to enter into the fierce or envious Original Spirit or Property, has Unity with, and becomes a Companion of all evil Angels and Spirits, whence do proceed those wonderful Troops and Numberless Swarms of vain Thoughts, Imaginations, Desires, Words and Actions, being the very Dictates of Devils. -

And from the same black Stygian Fountain does arise that wonderful Subtilty and Cunning, and those strange Unimaginable Inventions of Evil Words, Acts and vain Plays, so various, that a sober Man wou'd think it impossible for Men to be so strong, ready, and cunning, in the doing of Evil: And hence it is, that the Old deceiving Serpent, is said to have been *more subtle than any Beast of the Field*, Gen. iii. 1. And our blessed Lord Christ tells us, That *the Children of this World* (that is, the Children of the Wicked one. i. e. the Devil) *are wiser* (or more crafty and full of Inventions) *in their Generation, than the Children of Light*: For which reason the Apostles St. Paul said to *Elimas the Sorcerer*, *O, thou full of all Subtilty, and all Mischief, thou Child of the Devil,*

*and Enemy of all Righteousness*, Acts. xiii. 10. For as Man is various in his Central Ground, as to Inclinations, Dispositions, Love, Hate, and the like; so various also are the evil Angels and Spirits; whence we read their Name is said to be Legion, because they are many. So that whatsoever a Man inclines to, whether it be good or evil, there is presently a Spirit or Angel of the same Property, ready to Execute, or put into Practice, such his Inclinations, and to incline and urge him forward therein.

But these are some of those sublime matters that are understood, or at least are considered, but by a very few. And therefore all Men would do well seriously to ponder in their Minds from what Fountain, Principle and Ground, that great variety of dark, vain and evil Thoughts, their Imaginations, Words, and Actions do proceed; of which I shall instance some few, for Examples sake: As first in Chilhood, to wish to be Kings and Emperours, to have brave Houses, costly Furniture, gay Cloaths, and think that whoever meets one does, or at least ought to, admire an Ass for his golden Trappings; to desire to live idly, and spend all ones time in eating, drinking, sleeping, and playing. And as People attain to maturer years, to wish and desire a great deal of Money and Liberty, to have variety of Women, to exceed all others in evil Mischievous Arts and Siences, to hurt, kill and murder all such as shall offend them; for a Man secretly to wish his Wife dead, that he might have another with more Money; to contrive how to circumvent another in a bargain, or defraud him of his Inheritance or Right, by Colour of Law, and then to boast of our Wit and Cunning in doing it. For a Man to design himself an Universal Empire, or the Government of the whole World, as some Princes have done, and sacrific'd millions of Mens Lives to that Conceit. These and the like strange evil



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and most abominable Thoughts, Imaginations and Desires bubble up in, and have possession of most Mens Minds, even to the Day of their Death; which do all arise and proceed from the Poysonous Root, by the Promptings, Instigations and Injections of the evil Genii, which are like Swarms of Bees in and about a Man, if he suffer his Will and Desires to enter into their Principle and Property, which is to do Evil, and only Evil, and that continually.

But there are others, that have their desires not so far engag'd upon Notorious Wicked Objects, but rather amuse themselves with Vanities and things which they fancy to be Innocent and Indifferent; such as, An over-care of being well spoken of in the World, and therefore studying Complements and Civilities to procure Esteem; pleasing themselves with fine Buildings, and delicate Walks and curious Gardens doating on a brave Horse, or a Dog, or placing all their Affections, Delight and Joy, in some one particular Child.

Now when any one doth inordinately take Pleasure in such things; they will continually be encouraged and promoted forward by Evil Angels and Genii of a Middle Nature, that are endued both with the Property of the Inward and Outward Principles, having as it were an Equal Mixture of both, which diligently attend the Motions, Actions, and Inclinations of each People, encouraging and making them strong and fixed in their way of Vanity; and whenever they go about to do an Action that in it self is good, they suggest something that may spoil it by its Circumstances; as when they give an Alms, they tickle themselves with a Conceit of Glory; and so they do it not for God's sake, who has commanded it, but to be seen and praised of Men: If they are abstemious, these evil Spirits recommend it not as a Necessary Vertue, but as it saves

their Money, or preserves their Credit; and so in other Cases.

And as the Evil Genii is on all occasions ready to inject evil Thoughts and Imaginations into us, both Sleeping and Waking; so on the contrary, the good Angels are no less ready and diligent to attend on all those who are soberly and innocently inclin'd, and to dictate to them Virtuous Things and Ways; and do mightily strive for, and defend all the Children of Vertue and Piety, against the Assaults and Stratagems of evil Angels, not only in an incorporeal way, but also outwardly in the Body, preserving them from many Dangers, which they had otherwise fallen into.

And here it is worthy of our Observation, that there sometimes arises great Tempests and Troubles in the Souls and Minds of Men, thro' the contending of the Good and Evil Angels, for the Superiority or Government; whence do proceed those strange and otherwise unaccountable variety of Dreams and Nocturnal Representations, both good and evil; and as his Dreams are, when asleep, so are his Apprehensions and Imaginations when awake; so that sometimes, when a Man has thro' the influence of an evil Genius or Angel, concluded to do an evil Action, the good Genius or Angel comes in, and interposes with a Powerful Admonishment, tho' with a gentle, soft, and still voice, saying, Do not this evil thing; and this many times prevents very great Outrages, and designed Mischiefs from being executed: For all Men that are not wholly abandoned to the Powers of Wickedness, and sealed up to Destruction, when they incline or attempt to commit Evil, do find some Checks, or Reluctances in their own Breasts, and experience the effects of a struggling Counter-ballancing in their Souls, between the Good and Evil Angels; and whichever of the Two, the Will gives up its Assent and Consent unto, that carries the Day.

Thus

Thus sometimes a Man (even when he's going about his lawful Occasions) shall have most strange and wicked thoughts injected and darted into his Mind, without any Premeditation, Consideration, or sensible Occasion; and then presently he shall have an opposite Thought suddenly darted in from a good Angel, which does both moderate, allay, and put a stop to the Evil One. And thus a Multitude of Dreams, and strange Imaginations, very surprizing, attend Mankind, by the Dictates, Gleams, Rays, and Influences of these Genii, or Spirits, which are of wonderful Consideration and Moment.

And tho' these restless Spirits are never idle, but are always busie, yet then have they the most fit Opportunity for the Accomplishing of their Mischievous Designs, when Men give up themselves to any Intemperance or Disorder; such as Passion, Drunkenness, Gluttony, Swearing, Lying, Cheating, Envy, Debauchery, Violence, Oppression, and such like. Then it is that they have commonly Impure and Filthy Dreams; and so may be properly said to be those Filthy Dreamers which St. Jude tells us defile the Flesh; noting, as a Learned Author tells us, Nocturnal Pollutions, thro' the filthy Workings of Mens Minds, in the time of their Night-Sleeps. But of those I shall have occasion to speak more particularly in another Section. In the mean time this is certain, that from the impure Fountain which Men awaken, by their Intemperance and Uncleanness, do proceed a Multitude of vain Dreams and lying Visions: For according as the more Central Parts are awakened, and suitable to that Principle that governs in the Life's-Spirit, such are the Dreams.

Tho' it must be here understood that no Mans Dream is wholly and altogether Evil and vain, for that cannot be, except Men were meer Devils, which also cannot be, so long as we live in the

Humane Nature ; for a Mans Fall was not like the Fall of the evil Angels ; for they fell into the dark Abyſs, and therefore there was for them no help nor recovery ; but on the contrary Man fell into the Knowledge of Good and Evil, and ſo was not left deſtitute or uncapable of the Bleſſing, or Regenerating Seed of the Woman ; for there centrally dwell in the humane Nature that which the wiſe Man calls, *The Voice of Wiſdom*, that continually calls Man to Repentance, and reproves him for his Evil Ways : Which is the *Genius Optimus*, the Soul of the Soul, and the Eye of the Mind ; and unto this holy Principle and Friendly Fountain, the dictates and voice of all good Angels and Spirits do concur ; it being a great part of their Work and Buſineſs, to aſſiſt Man, and preſerve him from the inward incurſions of the Multitude of Malignant Spirits.

And as Mens Thoughts, Imaginations, Words, and Works are mixed, viz. Good and Evil, but generally the Evil does much over-balance the Good, the very ſame is to be underſtood of their *Dreams* and *Night-Viſions*, or *Nocturnal Revels*; from whence it comes to paſs, that the far greater part of Mens *Dreams* proving ſo falſe, frivolous, vain, and impertinent, they are become infamous, and a Reproach is unjuſtly brought upon *Dreams* in general ; whereas indeed the fault is in themſelves that their *Dreams* are no more certain ; for how ſhou'd the Streams afford pure Water, if the Fountain be defiled ? So how ſhou'd any have delightful and pleaſurable *Dreams*, when their Lives are Vicious, and Anger, Wrath, Paſſion, and Uncleanneſs, has the chief Dominion in their Hearts ? Or who can hope for friendly Viſits, and communications of good Angels, when both Soul and Spirit are captivated in Evil, and live as it were in another Country, which is as oppoſite to that wherein good Angels delight, as Light is to Darkneſs, or the Zenith to the Nadir; and there-



therefore they cannot come there, for Angels and Genii have a Power only over their own Principles; and Mankind cannot draw near, nor have any Communication with them, nor they with him, unless he immerfeth his Will and Defires into their Principle.

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S. E C T. VI.

*Shewing why Man cannot communicate with Spirits in his Outward Senses, but in Dreams; and how he may come to have pleasant and profitable Dreams; of strange Material Figures, represented in Dreams, and of Calls, Words, Blows receiv'd, with something about middle Spirits.*

I Have already demonstrated that during the time of Bodily Sleep, the Soul is as it were already separated and in Eternity, so that both Joy and Sorrow are Essential to it, and the Soul does really enjoy either Pleasure, or Pain, if Pain may be said to be an Enjoyment: For which reason both good and evil Angels can most easily communicate with the Souls of Men in Sleep, or then the Soul is nearest to their Being, and there is a great Affinity between them. But when the Body is awake, and all its Sally-Ports of the Senses wide open, to let in Outward Material Objects, the Soul is cloathed with a dark earthly sensual Vertue, which does as it were wholly captivate and chain this Incorporeal Essence. And as those Nocturnal Communications which happen to the Soul in Dreams and Visions, seem as nothing to the Body and Senses after Waking, (which is a great, tho' not a good Reason why so many slight their Dreams) so what is translated

56. *Nocturnal Revels : Or,*

thro' the Senses, or in the Outward Material World, is nothing to the Soul in Dreams ; but the Beggar has as lofty Representations as the King ; and the poor Captive as free Enjoyments as his Judge : Therefore we shou'd consider the vast difference between the Internal and External Principles, and their respective Inhabitants ; and that the External Eye can only see into its own Birth or Original ; that is, into the Things and Light of this Material World, as receiving its Light from thence ; for nothing can see further than its own Principle from whence it proceeded.

For this Cause no mortal Man can see and communicate with Angels and Spirits by sight, and under the perfect exercise of their outward Senses ; therefore when the holy Prophets and Patriarchs of old, received Visions, and the good Angels and Spirits communicated their Secrets unto them, it was also in Dreams, Extasies or Raptures ; not knowing (as the Apostle saith 2 Cor. xiii.) whether they were in, or out of the Body ; and therefore the Prophet *Daniel* saith, That in his Visions that he saw, *he had not the Strength of a Man, Dan. x. 8.* That is, his Senses, and natural Understanding, was, during the time of the Vision, weak, dead, or as it were asleep, and did not see or know any more of the Mystery or Divine sight, than Men do of their common Nocturnal Visions, which are as nothing to the Body and Senses : For every Eye sees into its own Radix, that of the Body into the Principle of this World, as being generated from the Light thereof, and being it self Corporeal, sees and apprehends all Corporeal things ; but the Eye of the Mind and Soul is Incorporeal, and for that reason it can both apprehend and comprehend Incorporeal and Spiritual Things ; especially when it shakes off ; and as it were quits it self of the Chains and heavy Fetters of its Earthly Tabernacle,

nacle, and the sensual Faculties of the External Palpability, as it does in Visions and in Dreams: for the Soul has an Eternal and Cælestial Original, proceeding from the Intelligible World; and therefore when it is freed from Darkneſs, it can well ſee into, and communicate with the Internal and Heavenly Spirits and Angels: But the Senſes and Body take their Original from groſs palpable matter, and therefore depend upon ſublunary Nature, and conſequently ſubject to Deſtruction and Corruption. The Body is a dull heavy Trunk, but the Soul is quick as Thought, and nimble as a Beam of Light; and therefore when freed from the Clog of the Body and ſenſual Power, 'tis capable of entertaining and receiving all things, be they either material or immaterial.

But here we muſt obſerve that it is common for Perſons in Dreams to be preſented with various Figures, and Shapes of material things, belonging to the Animal, Vegetable, and Mineral Kingdoms; which Representations do often ſhew or denote Proſperity, Adverſity, Health, Sickneſs, and perhaps the Death of either Themſelves to whom ſuch Representations are made, or of their Friends or Relations: Thus a Divine of Eminent Note having in a Nocturnal Representation the Form of his Wife before him all in Mourning, look'd upon it as a Premonition of her Death, but was miſtaken in his Conjecture, for it prov'd a Prognostick of his own, who was ſuddenly after taken ill, and died in a little time, telling his wife a little before he died, what he had ſeen: And his Wife being in Mourning at his Funeral, was the ſubſtance of that Representation he had ſeen in his Dream; but I ſhall have occaſion to mention many ſuch things in another Section. And not only have many had ſuch representations, but ſome have had Vocal Calls, Voices, and even Blows, before Death or Sickneſs,

ness. Now all these variety of Nocturnal Representations or Dreams, proceed from the variety of each Mans Genius or Angel, and are true or false, according to the Nature of the Genii, and the Vertuous or Vicious Lives of the Persons to whom they are made.

And here, once for all, let me address my self to all those that are very willing to have their Spirits regal'd, in their Nocturnal Slumbers, with pleasant, significant and delightful Dreams; and in a few words to inform them, That there is no better, nor indeed no other way for them to accomplish their desires, than by living in the daily Exercise of Temperance, Cleanness, Moderation, and Vertue: For it is a certain Truth, That those Men have been the most famous, for having Dreams of their own, that have been weighty and significant, and also for interpreting the Dreams of others: Witness, *Jacob, Joseph, Daniel*, and divers others, (as I shall have occasion to discourse more at large in another Section) who were all pious, chaste, temperate; and holy Persons. Nor from the reason of the thing, can it be otherwise: For seeing (as I have shew'd at large) that our Dreams, in a great measure, proceed from the Influence and Communications of the good or evil Genii, or Angels, can we think that the good Angels will have any Communications with those that are drench'd in Lust and Sensuality, like a Swine in the Mire? It is not reasonable to think that the Intellectual Faculties of the Soul, will be clouded and invellop'd with Darknes, thro' the Steams that arise from an Impure Body? And what can flow from thence, but filthy and impure Dreams? And such are usually stir'd up by the Wrathful Principle, or evil Genii; who are always forward to encourage the Devotees of Vice to those Impurities that in the end will ingulph both Soul and Body in inevitable Ruine and Destruction. Whereas on the contrary, Chastity



ty, Sobriety, Temperance, and Cleanness attracts the good Genii, to the Soul, and wonderfully prepares Men for, and renders them capable of receiving true and instructive Dreams. And therefore all that would be worthy of this sublime Knowledge and Gift of true Dreams, must keep a pure undisturbed, and undisquited Spirit and Imagination; to do which, they must endeavour to attain to External as well as Internal Purity; and to be free not only from Wrath and Violence, but also from all Uncleaness of Body, even in Meats and Drinks; for a temperate and clean Body, is the way to have a composed and unclouded Spirit, which is like a clear Glass, or calm limpid Spring of Water, wherein you may behold the true Images of things; but if the Water be troubled, stirr'd, or agitated, then you perceive nothing but confused Figures: So the Spirit being discomposed, apprehends nothing as it ought to do: but as long as it continues serene and tranquil, it lets in the true light of Distinguishing and Understanding, and presents the real Figures and Notions of things to such as are of a sound Mind and healthy Body, not clouded by Intemperance, nor made sad by Anger, nor provoked to Bitterness and Envy, by Covetousness; but being at Peace with God, and with all the Innocent Creation, you quietly go to Bed and fall asleep; then the Soul being loosed, from hurtful Thoughts, and freed from the heavy Body, and sensual Spirits, does freely communicate with divine Angels and Spirits, and Certainly, Clearly, and Efficaciously behold and enjoy wonderful Things; and oftentimes is then instructed in, and taught many abstruse and mysterious Secrets; for the good Spirits being diffusive and communicative, do invite the Soul to their Society, by the Opportunity of the Sleep of the Body and Senses, and Nocturnal Solitarity.

ness ; nor will they be wanting to such, when they are awake, if they shall Square and conduct their Lives and Actions by the measures of Wisdom, and Rules of Piety.

Seeing then True or Prophetical Dreams are a kind of Revelation of Divine Power unto the Soul, and that this Sublime state of the Mind, is either much advanc'd or depress'd by Temperance or Intemperance, Vertue or Vice, it follows that the first Step to true Wisdom is the fear of the Lord, which teaches all Men Sobriety, Temperance and Cleanness; therefore all such as are desirous to receive true and profitable Dreams, ought to be chastly and devoutly disposed, and in an especiall manner to observe cleanness in Meats and Drinks, and not to overcharge the Body with too great a quantity; for that will strangely dull and becloud all the Intellectual Powers of Nature, so that the Soul can neither communicate with good Angels, or Separated Spirits, nor of her self see or penetrate into any Caelestial thing.

I have before noted that every Person is endued Radically with the two grand Fountains or Principles of Good and Evil, which every one in the World is more or less sensible of, by their inward Operations, and that continual strife and open War there is between them in the Center of the Soul : And from thence every Man comes to have two Genii or Spirits that always attend him; viz. One good, which answers to the good Friendly Principle of Light and Love ; the other evil, referring to the Dark Principle of Wrath ; which two continually and fiercely contend for Victory, and oftentimes cause great Trouble and Perplexity in the Soul : But when the good overcomes, then there is Joy, Concord, and Pleasure, or an intire Satisfaction of Mind. But besides these two, there are great Numbers of Elemental Spirits, which are of a middle Nature; some of which

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which do dart and gleam into some Persons, whose Understandings are not exalted above their Principles or Elements: These only busie themselves in foolish unlucky ridiculous Pranks, and doing of petty Mischiefs; whereby they often promote idle Jestings, vain Laughter, wanton Love-stories, and the like; but they generally attend those People that have a poor low beggarly Genius, whose Understandings are very little elevated above Brutes, For this infantry of Spirits, as I may call 'em, or lower graduated Spectrums, have no communication either with Men of Virtue or Prudence; nor yet with those that are exalted in the highest degrees of Evil: For these *Lemures*, or Hobgoblins, or Terrestrial or Watry Spirits, as they chiefly inhabit Woods, Mountains, or unfrequented Valleys, Rivers, and Lakes, so they come nearer to the nature of some sorts of Beasts, than of Man, unless of such Men only who have base low bestial Complexions, for with such they have a Simile. Of this sort the Prophet *Isaiab* seems to speak, Chap. xiii. 21. Where he mentions *Ziim*, and *ob*, and *lim*, and the *Satyrs*, which should dance in the Ruines of *Babylon*; who are unclean sorts of inferiour Spirits, and their Conversation does ill become the Noble Race of Mankind.

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### S E C T VII.

*Of Divine Dreams; Shewing how God has appear'd to several Holy Men and Prophets, in Nocturnal Dreams and Visions*

**H**OW much Dreams were esteemed by the Prophets and holy Men of Old, the Sacred Pages do abundantly testify; the ever-blessed Creator

Creator frequently sends his Angels, (those glorious Minist'ring Spirits, to reveal to the Sons of Wisdom his Divine good Pleasure; sometimes to admonish them of things to come, at other times to direct them in their Duty, and sometimes to avoid those Dangers which they were likely to fall into, and to prevent the evils that Men threatned them with.

It was doubtless this way that God first appeared to the Great *Abraham*, bidding him get out of his Country, and from his Kindred, and from his Father's House, unto the Land that he wou'd shew him; and *Abraham* readily obeyed the Divine Vision. It was thus that God appeared to *Abimelech*, in a Dream by Night; and said to him, *Thou art but a dead Man, for the Woman which thou hast taken, for she is a Mans Wife.---Now therefore restore the Man his Wife*: Now this Angelical Admonition and Reproof, was of great Use and Service to *Abimelech*, who by this means repented of his Evil, which otherwise he would have ignorantly committed, and sav'd himself and his People from those impending Judgments which God had threatned.

When poor *Jacob* was, as it were banish'd from his Fathers House, to avoid the Effects of his enraged Brothers implacable Malice, who had design'd to kill him, he came to a Place call'd *Luz*, and there he took up his Melancholy Lodging; having nothing but the Earth for his Bed, a Stone for his Pillow, and the Heavens for his Canopy: (which was but an indifferent Entertainment for the Heir of *Isaac*) And yet this was perhaps the best Lodging that ever *Jacob* had; for while he Slept securely, and heartily, being wearied with the Fatigue of his Journey, he had a glorious Divine Dream, and communication not only with the blessed Angels, but with the God of Angels also: For he Dreamed, and behold a Ladder set upon the Earth, and the Top of it reached to Heaven; and be-  
hold



hold, the Angels of God, ascending and descending on it: And behold, the Lord stood above it, and said, I am the God of Abraham thy Father, and the God of Isaac: The Land whereon thou liest, to thee will I give it, and to thy Seed: And thy Seed shall be as the Dust of the Earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in thee, and in thy Seed, shall all the Families of the Earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land: for I will not leave thee, until I have done that which I have spoken to thee of. This was a Glorious and Encouraging Dream to Jacob, and fill'd his Soul with holy and awfull Thoughts of God: For altho' all this was transacted while Jacob was asleep, yet he was sensible of what had pass'd when he was awake: For we find when Jacob awak'd out of his Sleep, he said, Surely the Lord is in this place, and I knew it not: And he was afraid, and said, How dreadful is this place! This is none other but the House of God, and this is the Gate of Heaven. And now let us see the effect of this blessed Dream upon good Jacob. And Jacob arose early in the Morning, and took the Stone that he had put for his Pillow, and set it up for a Pillar, and poured Oyl upon the top of it. And he called the Name of that place Bethel (that is, the House of God) And Jacob vow'd a vow, saying, If God will be with me, and will keep me in this way which I goe, and will give me Bread to eat, and Raiment to put on, so that I come to my Fathers House again, then shall the Lord be my God. This was the blessed effect of Jacob's Dream; He was fill'd with Awful Apprehensions of the Divine Majesty, set up a Pillar in resemblance of this Memorable Dream, and made a solemn Vow that the Lord shou'd be his God. And this Dream, made so deep an Impression upon the Mind of Jacob, that God, who appeared many years afterwards to him, when he serv'd his Uncle  
*Laban,*

*Laban*, and bid him return back to the Land of his Fathers) uses this as a Motive, *I am the God of Bethel*, (the place where he had this remarkable Dream) *where thou anointedst the Pillar, and where thou vowedst a vow unto me*. And the Promises that God made him in this Dream, were most remarkably accomplished, in every Iota of them; for God brought him back again to *Isaac* his Father, having first reconcil'd his Brother *Esau* to him, so that *Jacob* and *Esau* were at their Father's Funeral; and the Seed of *Jacob* possessed the whole Land of *Canaan* (in which *Jacob* dreamed) for many hundred years afterwards.

And here, before I leave this remarkable Dream, I cannot but take notice of the Divine Nocturnal Representation that he had therein: *He dreamed, and behold a Ladder set upon the Earth, and the Top of it reached to Heaven, and the Angels of the Lord ascending and descending upon it, &c.* This Representation that was made to *Jacob* in his Sleep, shews that God communicates his Mind and Will to us in Dreams, by the Ministry of the holy Angels; and the Ladder which was set upon the Earth, with the Top of it reaching to Heaven, and the Lord's being above it, shews, that the holy Angels have their Commission from Heaven to minister to us, while our Earthly Senses are lock'd up in Sleep. And that Dreams was one of the principal Ways by which God made known his Will to his People of Old, we may learn from 1 Sam. xxxviii. 6 *And when Saul enquired of the Lord, the Lord answered him not, neither by Dreams, nor by Urim, nor by Prophets.* Which being the three usual ways by which the Lord answered his People, and not answering King *Saul* by any of these, he despaired of being answered by God at all; and so sought out a Witch, that he might enquire of the Devil. And accordingly, when the Witch of *Endor* raised up an old Man covered with a Mantle, which he

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he took to be *Samuel*, King *Saul*-complained to him, that he was in great distress, and that God was departed from him, and answered him no more, neither by Prophets nor by Dreams. And indeed it was no wonder that God answered him not by Prophets nor by Dreams, when he had estranged himself from God, by his Sins and Rebellions against him.

But to proceed, Tho this extraordinary Dream of *Jacob's*, was the first in which God so eminently appeared to him, yet it was not the last; for he had many eminent Visits from God afterward in the same way and manner, to wit, by Dreams; which I shall but mention, and so go on to others. In *Gen. xxxi. 10.* *Jacob* tells his Wives, that it was God (who saw how *Laban* oppress'd him) that directed him to take the speckled and the ring-streaked Cattel for his Wages, and that he saw, in a Dream, the Rams that were ring-streaked and speckled, leaped upon the Cattle; and that he had also appeared in a Dream to him, and bid him to return again to his Father's House; which he accordingly design'd to do.

But *Jacob* knew the temper of *Laban* (his Uncle and Father-in-law) so well, that should he have acquainted him with his design, he wou'd either have sought to prevent him, or have took away most of what he had from him; and therefore he departed from him without taking his leave of him, and was gone three days Journey before *Laban* knew it; who being desperately enrag'd thereat, pursued after him with the greatest fury imaginable: But the Night before *Laban* came to him, God appeared to *Laban* in a Dream, and charged him to take heed that he spake not to *Jacob* either good or bad; that is, that he shou'd let him depart safely, and do him no hurt; which divine Dream did so over-awe the Spirit of *Laban*, that he acknowleged, tho it was

was in the Power of his Hand, (and no doubt in his Heart too) to do him hurt, yet because God had rebuked him for it, he cou'd do nothing. See here the benefit that both *Laban* and *Jacob* received by this divine Dream; the one being hindered from doing, and the other kept from receiving hurt thereby: For *Laban* having made a Covenant with *Jacob*, kissed his Children, and departed in Peace.

*Joseph*, the eldest Son of *Jacob* by his beloved Wife *Rachel*, was (in his Infancy almost) very remarkable for his own Dreams, by which he receiv'd an early intimation of his future Advancement. *Gen. xxxvii. 6, 7, 8, 9:* Which tho it then serv'd only to raise and augment his Brethren's Hatred towards him, yet did they afterwards receive a most remarkable Accomplishment; and which is most remarkable, his very Dreams, and the Skill he had in the Interpretation of Dreams, was the Occasion of it. For his Dreams made his Brethren to hate him, and their Hatred made them sell him to the *Ismaelitisb* Merchants, who sold him into *Egypt*, where he met with extraordinary Advancement.

But to be a little more particular in his Interpretation of the Dreams of King *Pharaoh's* chief Butler and Baker, it will be necessary to premise, That *Joseph* being sold to the *Midianites* by his Brethren, he was by the *Midianites* sold to one of *Pharaoh's* Officers, that is, to *Potiphar* the Captain of his Guards, by whom he was intrusted with the Over-sight of his House: During which time his Mistress cast her lustful Eyes upon him; which when *Joseph* was unwilling to take notice of, she became so impudent, as to ask him in plain terms to lie with her; which he refused with that Nobleness of Spirit which ought to be a Pattern to all succeeding Ages, saying to her, *How can I do this great Wickedness and Sin against God?* One wou'd have thought such a Reproof wou'd have



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have been enough to have quench'd the Fire of her Lust; but it prov'd so far from that, it rather inflam'd it: For one day as he was about his Business in the absence of the Servants, she caught hold of his Garment, as if she would have forc'd him to lie with her; but he, to avoid the further Importunity of her brutish Lust, left his Garment in her Hands and got away. The lustful Lady being now without all hopes of satisfying her unclean Desires, converts her former kindness for him, into the extreamest hatred; and to gratifie her Revenge, tho she cou'd not her Lust, accuses him to his Master as tho he wou'd have ravish'd her, and produces his Garment as an Evidence of the truth of what she said: It was in vain for *Joseph* to affirm his own Innocence, his Mistress wou'd be sure to be believ'd before him; for her fair Story being first heard, his Wrath was kindled against *Joseph*, whom he committed to the King's Prison; and as he was an Innocent Man, notwithstanding his Mistress's unjust Accusation, so God was with *Joseph* in the Prison, and gave him favour in the Eyes of his Keeper, who put a great deal of Confidence in him, and gave him as much liberty as the Prison cou'd afford.

During *Joseph*'s Confinement in the King's Prison, the King being displeas'd with his chief Butler and chief Baker, committed them both to Prison; and while they were there, *Joseph* was appointed by his Keeper to look after them; and to serve them with what they had occasion for. After they had been there some time, they both dreamed a Dream in one Night; which Dreams, because they knew not what they might portend, made them very uneasy; insomuch that when *Joseph* came to them the next Morning to see what they wanted, he found them very much dejected and cast down, which made him ask them what the matter was, which made them so sad, beyond what they us'd to be? And thereupon they

they told him that they had each of them dream'd a Dream, and they knew not how to interpret it. *Joseph* having heard the cause of their Sadness, did not reply (as many of those that wou'd be accounted extraordinary wise in our days, wou'd, and 'tis very likely have done in such a Case, and presently tell 'em). That all Dreams are but Vanities and idle Fancies, and bid them never regard them, for that they signify nothing, and therefore they need never trouble their Heads about their Interpretation : No, *Joseph* understood the nature of Dreams better than so ; and therefore on the contrary, said to them, *Do not Interpretations belong to God ? Tell me your Dreams, I pray you :* Which in answer to *Joseph's* desire, they did, the Butler beginning first in this manner.

*In my Dream behold a Vine was before me, and in the Vine were three Branches ; and it was as tho it budded, and her Blossoms shot forth, and the Clusters thereof brought forth ripe Grapes : And Pharaoh's Cup was in my Hand, and I took the Grapes, and pressed them into Pharaoh's Cup, and I gave the Cup into Pharaoh's Hand.*

*Joseph* having heard the Dream, gave this Interpretation of it : *The three Branches are three days ; yet within three days shall Pharaoh lift up thine Head, and restore thee to thy Place, and thou shalt deliver Pharaoh's Cup into his Hand, after the former manner, when thou wast his Butler. And this Joseph told him with that certainty, that he desired him, when he was thus restored, to be mindful of him, and to speak a good word for him.*

The Baker hearing the Interpretation of the Butler's Dream, and finding it was very good, had a mind to hear his own interpreted ; which he therefore thus begun to relate to *Joseph* : *I was also in my Dream, and behold I had three white Baskets on my Head, and in the uppermost Basket there*

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*there was of all manner of Bake-Meats for Pharaoh; and the Birds did eat them out of the Baskets upon my Head.*

The Dream of the Baker's, *Joseph* likewise interpreted, but in a different manner from that of the Butler's; For, *This*, said he, *is the Interpretation thereof: The three Baskets are three Days, yet within three Days shall Pharaoh lift up thy Head from off thee, and shall hang thee on a Tree, and the Birds shall eat thy Flesh from off thee.*

I know not what the Butler or the Baker thought of the different Interpretations of their Dreams; but three days time gave them both a better Idea of the truth of what *Joseph* had told 'em: For *Pharaoh's* Birth-day being three days after, and *Pharaoh* on that Day making a great Feast to all his Servants, he then restor'd the chief Butler to his Place; but caused the Baker to be hanged, as *Joseph* had before interpreted. And yet so ingrateful was the chief Butler, that notwithstanding all his Promises when he was in Prison, he remembered not *Joseph* whom he had left there in Prison, but utterly forgot him.

But tho' the Butler forgot *Joseph*, yet God remembred him; and after he had lain there even till the Irons had almost entred into his Soul; two years having passed since the Butler was restor'd; and *Joseph* as it were all this while buried alive in the Grave of his Prison, it seemed good to the Divine Majesty to cause King *Pharaoh* to dream such a Dream as none of the Magicians or wise Men of *Egypt* cou'd interpret; which gave the King no small disturbance; for as his Dream was doubled, so the King thought there was something more than ordinary in it, which made him the more desirous to have it interpreted; which he could find none throughout his whole Kingdom that could do, tho' he had told it to the Magicians and wise Men over and over, but all to no  
pur-

purpose. The Kings Perplexity, that he could find none to Interpret his Dream, made not only himself, but the whole Court uneasy, and as every one was contriving how to satisfy the King; the Butler began to call to mind the long-forgotten *Joseph*; and being persuaded that he could as well Interpret the Kings Dream, as he had done his and the Bakers, was now resolv'd to make the King acquainted with what had pass'd then. And thereupon going into the King, he bespake him as follows :

*I remember my Faults this Day : Pharaoh was Wrath with his Servants, and put me in ward in the Captain of the Guards House, both me and the chief Baker : And we dreamed a Dream in one Night, I and he, we dreamed each Man according to the Interpretation, of his Dream : And there was there with us, a young Man, an Hebrew, Servant to the Captain of the Guards : and we told him, and he interpreted to us our Dreams, to each Man according to his Dream he did interpret : and it came to pass as he interpreted to us, so it was; me he restored to mine Office, and him he hanged.*

This Relation of the Butlers was so acceptable to the King, that he gave immediate Order that *Joseph* should be brought to him ; yea, so urgent he was, that the sacred Text tells us, *they sent and called Joseph, and brought him hastily out of the Dungeon*; and yet as hasty as they were, *Joseph* shaved himself, and changed his Raiment, before he went in unto *Pharaoh*.

Being brought into the Kings Presence, the King told him he had dreamed a Dream, and that none could interpret it ; but *I have heard of thee*, said he, *that thou canst understand a Dream to interpret it*. To which *Joseph*, with a holy and becoming Modesty replies, *It is not in me ; God shall give Pharaoh an Answer of Peace* ; thereby encouraging the King to look higher than himself, who could do nothing therein without the Divine Assistance.



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Assistance. And thereupon the King forthwith told him his Dream, as it is set down at large in *Gen. xli.* from vers. 17. to 25.

*Pharoah* having told *Joseph* his Dream, *Joseph* made this Reply: The Dream of *Pharoah* is one, God hath shewed *Pharoah* what he is about to do--- Behold there comes seven years of great Plenty throughout all the Land of *Egypt*; and there shall arise after them seven years of Famine; and all the Plenty shall be forgotten in the Land of *Egypt*, and the Famine shall consume the Land; so that the Plenty shall not be known in the Land, by reason of the Famine following, for it shall be very grievous: And for that the Dream was doubled unto *Pharoah* twice, it is because the thing is established by God, and God will shortly bring it to pass: Now therefore let *Pharoah* look out a Man discreet and wise, and set him over the Land of *Egypt*; let *Pharoah* do this, and let him appoint Officers over the Land, and take up the fifth Part of the Land of *Egypt*; in the seven plenteous years, and let them gather all the Food of those good years that come, and lay up Corn under the hand of *Pharaoh*, and let them keep Food in the Cities; and the Food shall be for store to the Land, against the seven years of Famine which shall be in the Land of *Egypt*, that the Land perish not thro' Famine.

The Interpretation that *Joseph* gave of the King's Dream, seem'd so natural, and the Advice he added to it, was so rational, that it made its own way, both in the Heart of *Pharoah* and his Councillors; who having debated the matter among themselves, *Pharoah* came to this result, *Can we find such a one as this is, a Man in whom the Spirit of God is?* And the Councillors all acquiescing in the Sentiments of their Prince, the King bespake *Joseph* in this manner.

Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art : Thou shalt be over mine House, and according unto thy Word shall all my People be ruled; only in the Throne will I be greater than thou. See, said the King I have set thee over all the Land of Egypt : And in token thereof, he took his Ring from off his Hand, and put it on the Hand of Joseph. And tho' Joseph had put on change of Raiment when he came into the Kings Presence, that he might not appear despicable, yet that would not now serve his turn, for Pharaoh array'd him in Vestures of fine Linnen (according to the custom of the Noblemen of Egypt) and put a Gold Chain about his Neck; and made him ride in the second Chariot which he had, the People crying before him, *Abrech, Bow the Knee, or, Tender Father.*

Thus was Joseph, by the skill which God had given him in the Interpretation of Dreams, in one Day from a Prisoner, exalted to the Honour of a Prince, and made Vice-roy of the whole Kingdom of Egypt; which was an immense Benefit both to the Kingdom and Crown of Egypt : The former being freed from Destruction by the timely Provision that Joseph made for them; and the latter being by his Prudence and Policy possess'd of the greatest part of the *Free-hold* of Egypt; so that Pharaoh was so far from losing, that he was an unspeakable Gainer by the Advancement of Joseph.

Having thus briefly run over the History of our *Illustrious Dreamer's* Advancement, from a *Captive Slave*, to be *Vice-roy of Egypt*, let us a little consider how great things God has brought to pass by *Dreams*; and how the Accomplishment of one *Dream* was brought to pass by another.

Joseph first dreamed (or at least it was the first Dream which we read of, that he told his Brethren) that he and his Brethren were binding Sheaves in the Field in the time of Harvest, and that

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that his Sheaf arose and stood upright, and that their Sheaves stood round about and made Obedience to his Sheaf. His Brethren rightly interpreted that this Dream imported their Subjection to him, for which they hated him.

*Joseph*, after this dreamed a second time, and his Dream was, That the Sun, the Moon, and the Eleven Stars made Obedience to him; which not only his Brethren, but his Father also interpreted of his having a Lordship and Dominion both over himself, his Mother-in-Law, *Leah*, (for *Rachel* was dead before) and his Brethren; which though it made his Father more narrowly to observe the workings of Divine Providence, yet it increased his Brethren's hatred towards him, to that degree, that when a favourable Opportunity presented itself, they resolv'd to kill him, and so put an end to the issue of his Dreams; but being over-ruled by *Judah*, they rather chose to sell him to the *Midianitish* Merchants, who brought him to *Egypt*; where, by interpreting the Dreams of the Butler and Baker, he came to be brought before *Pharaoh*, to interpret his Dream, by which he became Viceroy of *Egypt*; and in the time of the great Famine, his Brethren coming to buy Corn in *Egypt*, and never expecting to have heard any more of *Joseph*, they found him Governour of all the Land of *Egypt*, and address'd themselves to him with that low submission (even after they came to know who it was) as if it had been unto the King himself; as may be seen at large, from *Gen. xlii. to xlvii.*) whereby those very Dreams which they had so much derided and hated him for, were literally, and in a most remarkable manner, accomplished by themselves.

And here we may also see the great Use the Divine Majesty was pleas'd to make of Dreams; for by the Dream of *Pharaoh*, not only the Kingdom of *Egypt* but several other Countrys also were preserved in the time of a most grievous

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Famine;

Famine; and good old *Jacob* and his Family maintain'd first in *Canaan*, and afterwards in *Egypt*; by which means came to be fulfilled what God had fore-told to *Abraham* many years before, even that his Seed shou'd be strangers in a Land that was not theirs, and that they shou'd be afflicted there four hundred years; *Joseph's* Advancement in *Egypt*, and the Power he had there, being the great Motive of *Jacob's* going down thither.

Remarkable is the Story of *Gideon*, who being engag'd in a War with the *Midanites* and *Amalekites*, it pleased God to send *Gideon* down to the Enemies host, that his hands might be strengthened by hearing a Dream, told by one of the Enemies Army to his Fellow-Souldier: The matter was thus: *Gideon* being raised up to be a Deliverer of the *Israelites* from the Slavery they were under to the *Midianites* and *Amalekites*, a great number of the *Israelites* came in to his Assistance; but Almighty God, who is the Lord of Hosts, having resolved to magnifie his own Glory in the Deliverance of his People, and make his own Power more illustriously appear, told *Gideon* that the Army he had assembled together was too many for him to deliver the *Midianites* into their hands, lest the *Israelites* (too forward upon every occasion to forget their God) shou'd attribute their Deliverance to themselves, and not unto that Hand that wrought it for them; and therefore he made him turn the People home again, leaving only *three hundred* with him; In this Naked Condition, to an Eye of Sense, wherein *Gideon* was left, lest he shou'd thereby be discouraged, (for the best of Men are but Men at the best) God bids him, if he was afraid to Fight with so small a Number, to go down with *Phurah* his Servant to the host of the *Midianites*, and hear what they say, And afterwards, says God, *thy Hand shall be strengthened, to go down unto the host*: Then went he down with *Phurah*, unto the outside of the Armed Men that



## A General History of Dreams. 75

that were in the Host, *And the Midianites and the Amalekites, and all the Children of the East, lay along in the Valley like Grasshoppers for Multitude, and their Camels were without Number, as the Sand by the Sea-side for Multitude.* This to an Eye of Reason was enough to discourage him, rather than to strengthen him: However, on he goes among them, (for he had heard nothing yet) and when Gideon was come, behold there was a Man that told a Dream unto his fellow, and said, *Behold I have dreamed a Dream, and lo a Cake of Barley-Bread tumbled into the host of Midian, and came unto a Tent and smote it, that it fell, and overturned it, that the Tent lay along.* This seemed to be an odd sort of a Dream, and was Allegorical, as the Interpretation will make appear: For his fellow answer'd and said, *This is nothing else save the Sword of Gideon the Son of Joash, a Man of Israel: For into his hand hath God delivered Midian and all the host.* This was indeed extreamly to the purpose; for so it was, that when Gideon heard the Dream and the Interpretation thereof, that he worshiped; and returned into the host of Israel, and said, *Arise, for the Lord hath delivered into your hand the host of Midian.* And the event prov'd it true. Thus Gideon's hands were more strengthened by the hearing of a Dream and the Interpretation of it, than if he had been reinforc'd by Twenty thousand Men: And the Soldier's Dream was remarkably fulfill'd; for the host of the Midianites was entirely routed, and their Princes Slain.

The next divine Dream I shall mention, which had a remarkable Accomplishment, was that of King Solomon's 1 Kings iii. 5. Where we read, That the Lord appeared to Solomon in a Dream by Night; and God said, *Ask what I shall give thee?* And Solomon (in his Dream) said, *Thou hast shewed unto thy Servant, David my Father great Mercy — and hast kept for him this great kindness, that thou hast given him a Son to sit on*

his Throne, as it is this Day, And now, O Lord my God, thou hast made thy Servant King, instead of David my Father, and I am but a young Child; I know not how to go out, or how to come in, and thy Servant is in the midst of thy People which thou hast chosen, a great People that cannot be numbered, or counted for Multitude : Give therefore thy Servant an Understanding Heart, to Judge thy People that I may discern between Good and Bad : For who is able to Judge this so great a People ! And the Speech pleased the Lord, that Solomon had asked this thing : And God said unto him, Because thou hast asked this thing, and hast not asked for thy self long Life, nor Riches, nor the Life of thine Enemies, but hast asked for thy self Understanding, to discern Judgment of things; Behold I have done according to thy Word : Lo I have given thee a Wise and an Understanding Heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both Riches and Honour, so that there shall not be any among the Kings like unto thee, all thy days : And if thou wilt walk in my ways to keep my Statutes and my Commandments, as thy Father David did walk, then I will lengthen thy Days. And Solomon awoke, and behold it was a Dream.

In this Relation of God's appearing to Solomon in a Dream by Night, we have a large Account of what passed between God and him : For, first, God appears to him in a Dream. and bids him ask, *What he shou'd give him.* And Solomon answers with that Prudence and Discretion, that God was well pleased with him, and promises to give him not only what he ask'd, in a larger measure than ever any Man had, but also to give him in besides, other things which he did not ask : And all this Intercourse was transacted between the Spirit of the Lord, and the Spirit of Solomon, in a Dream, whilst Solomon had all his Outward Senses lock'd

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up in Sleep; and yet the thing was nevertheless real; for tho' when Solomon awoke, he found it was a Dream, yet the Dream was most remarkably accomplish'd: For, in 1 Kings iv. 29. 30. 31. we are told, God gave Solomon Wisdom and Understanding exceeding much; so that Solomon's Wisdom excell'd the Wisdom of all the Children of the East Countrey, and all the Wisdom of Egypt, for he was Wiser than all Men: Than Ethan the Ezrahite, and Heman, and Chalsol, and Darda, the Sons of Mahol, and his Fame was in all Nations round about: And as God thus remarkably fulfill'd what he had promis'd in that Dream, so on Solomon's part, his Request was nevertheless real, or less acceptable to God, because made in a Dream; nay, perhaps it was more acceptable than if it had been made Waking, because it was the more pure, free, and undisturbed desire of his Soul, not then seduced by the Senses, nor beclouded with Corporeal Objects.

But tho' God speaketh frequently in Dreams, yet many times such is our Dulness, and so great the Corruption and Depravity of our Natures, that we are render'd insensible of those Illuminations: For which reason *Elihu* affirms, *Job xxx. 14, 15, 16.* God speaketh once, ye twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in Slumberings upon their Beds, then he openeth the Ears of Men, and sealeth their Instruction. And as those Dreams and Visions are sometimes matter of Joy and Comfort, so at other times they are terrible and frightful. And therefore holy *Job*, when under an afflicting Dispensation of Providence, bemoanes himself in this manner, *When I say, My Bed shall comfort me, my Couch shall ease my Complaint: Then thou scarest me with Dreams, and terrifiest me through Visions.* Which a learned Author thus Paraphrases, thou makest me exceeding sorry, thou causest Seas of Sorrows to gather within my Soul, and dost astonish me by representing

several fearful and amazing Objects to my Soul.  
But to proceed.

*Daniel* (who was certainly a very holy Man, and therefore was filed by the Angel more than once, *A man greatly beloved*, *Dan.* x. 11. 19. and reckon'd with *Noah* and *Job*, by God himself, *Ezek.* xiv. 14.) is a Man famous in Scripture for his Knowledge in Dreams and Visions; for in the first Chapter of *Daniel*, it being said of *Daniel*, in conjunction with *Hanniah*, *Michael* and *Azariah*, That, *As for these four Children, God gave them Knowledge and Skill in all Learning and Wisdom*; it is added particularly of *Daniel*, *And Daniel had Understanding in all Visions and Dreams*. From whence we may take notice by the way, that the Knowledge of *Dreams* and *Visions* is reckon'd among the principal Gifts and Graces immediately bestow'd by the Almighty upon them that fear him. *Daniel's* Companions had Knowledge and Skill in all Learning and Wisdom, as well as he; and it was God that gave it them: For as God instructs the Husbandman in the wise disposing of his Seed and Soil, *Isa.* xviii. 26. So does he much more assist the Scholar in his Studies of humane Arts and Sciences; by whose Benediction, Knowledge therein comes to be attained. But *Daniel* was preferred before them, in that he had a special *Understanding in all Dreams and Visions*: In obtaining which, (tho he might have much help, as he was a learned Man, from humane Wisdom, with which God had greatly endowed *Daniel*, yet there is no doubt but) he us'd Meditation and Prayer, and a diligent Study of divine Matters, in which God had rais'd and increased his Knowledge beyond others, *in all Dreams and Visions*. And as God had given *Daniel* this peculiar Knowledge, so he also gave him Opportunities to make use of it. For so it was, that King *Nebuchadnezzar* dreamed a Dream, and his Spirit was troubled because the  
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thing was gone from him; that is, he had forgotten what he had seen; but only retain'd a general Notion that he had dream'd a strange and wonderful Dream: Upon this, all the Magicians, Astrologers, Sorcerers and Chaldeans were call'd together, and commanded to shew the King his Dream; but they were all so far from being able to tell the King what he had dream'd, that they positively told him, *There was not a Man upon Earth that cou'd do it*: This made the King rage like a Mad-man; for how difficult soever it was, he was resolv'd they shou'd do it, or do worse; and therefore he told them plainly, That unless they told him both the Dream and the Interpretation, they shou'd be cut in pieces, and their Houses be made a Dunghil. Notwithstanding which, they still insisted upon the King's telling them the Dream, and then they assur'd him they would make known the Interpretation thereof: Telling him moreover, That there never was any King, Lord, or Ruler, that ever ask'd any such thing at the Hands of any Magician, Astrologer or Chaldean; adding, That none cou'd shew what the King required, except the Gods, whose dwelling is not with Flesh.

But all this, instead of mitigating the Kings Anger, did irritate him the more, insomuch that he commanded all the wise Men of *Babylon* should be destroyed, and *Daniel* and his three Companions being included in that denomination, were also sought after to be slain. Tho it seems that *Daniel* had no notice of what had pass'd at Court, nor of the Occasion of this rash, and indeed unreasonable Decree. And therefore when *Arioch*, the Captain of the King's Guards, which was gone forth to slay the wise Men of *Babylon*, came to *Daniel*, he asked him the reason of this hasty decree, which when *Arioch* had acquainted him with, he immediately went into the King (to whom he had always free access, being one that stood before the King) and told him that he

had heard nothing of it, but if he would give him time, he doubted not but to make known both the Dream and the Interpretation to the King. Which being granted, *Daniel* went to his House, and made the thing known to his three Companions, engaging them to desire Mercies of the God of Heaven concerning this Secret, that they might not perish with the rest of the wise Men of *Babylon*. And this was indeed the right way to come to the Knowledge of this momentous Secret; for God only could reveal what was the working of the King's Mind in his Nocturnal Visions. And God, who in all Ages has been attentive to the Prayers and Supplications of his People, was graciously pleas'd to reveal this Secret to *Daniel*, in a *Night Vision*, who thereupon blessed the God of Heaven, and said, *Blessed be the Name of God for ever and ever; for Wisdom and Might are his, and he changeth the Times and the Seasons; he removeth Kings and setteth up Kings, he giveth Wisdom unto the Wise, and Knowledge to them that know Understanding: He revealeth the deep and secret Things, he knoweth what is Darkness, and the Light dwelleth with him. I thank and praise thee, O thou God of my Fathers, who hast given me Wisdom and Might, and hast made known to me now, what we desired of Thee. For Thou hast now made known unto us the King's Matters.*

*Daniel* having thus given thanks to the Great Revealer of Secrets, immediately went in unto *Arioch*, whom the King had commissioned to destroy the wise Men of *Babylon*, and desired him to stay his Hand, and not to destroy the wise Men of *Babylon*; but bring me before the King, said he, and I will shew the King what he desires. Then *Arioch* brought in *Daniel* before the King, in haste, (for he was willing to be excus'd from executing his bloody Commission) and said thus unto him, I have found 'a Man of the

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the Captives of *Judah*, that will make known unto the King the Interpretation.

This was very good News to the King, but he seem'd to be a little diffident at first, and thought it too good to be true: For thus he accosts *Daniel*: Art thou able to make known unto me the Dream which I have seen, and the Interpretation thereof?

*Daniel* (having now so fair an Opportunity) was willing to let the King know the Folly of those Men whom he look'd upon to be so wise; and also to give Glory to the Divine Majesty who had revealed the Secret to him; and therefore answered the King thus:

*The Secret which the King hath demanded, cannot the wise Men, the Astrologers, the Magicians, the Soothsayers shew unto the King; but there is a God in Heaven that revealeth Secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter Days.* Having made this short Preface, he proceeded to tell the King his Dream; and after that, the Interpretation thereof, as it is at large set down in the second Chapter of *Daniel*, from Verse 28. to 46. And the King being satisfyed from himself, that he had truly told him what his Dream was, did the more readily believe the Interpretation, being a Declaration of the most eminent Empires and Monarchies that shou'd succeed in the Earth, and of their several Qualities, Splendor and Conditions, a great part of which has been remarkably fulfill'd already: For the Head of Gold was *Nebuchadnezzar* himself, and in him the *Babylonian* Monarchy, which receiv'd its period by the death of *Belsazzar* his Son, and was succeeded by the Breast and Arms of Silver, which typified the *Persian* Monarchy, and was begun by *Cyrus*, and ended by the Overthrow of *Darius* by *Alexander* the Great, the Founder of the *Grecian* Monarchy, typified by the Belly and the

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Thighs.

Thighs of Brass; which being after *Alexander's* death, divided among his Captains, was forc'd to give way to the *Romans*, typified by the Legs of Iron, which after the Papal Power obtain'd, descended to the Feet, which were part of Iron and part of Clay. All this has been remarkably fulfill'd. And that which remains, to wit, that a Stone was cut out of the Mountain without Hands, which smote the Image upon his Feet that were of Iron and Clay, and brake them to pieces, is what we are waiting for the Accomplishment of, and which shall be certainly fulfill'd in its Season; and may, for ought we know, be at the Door.

This Dream of the King's being thus interpreted by *Daniel*, wrought such a Conviction in that Heathen King, that it forc'd this Confession from him, *Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets, seeing thou could'st reveal this Secret.*

But this was not the only Dream that *Daniel* interpreted for *Nebuchadnezzar*; for he dream'd again, and was greatly troubled to know the Interpretation thereof, and tho he remembred this latter Dream, and told it to his Magicians, Astrologers and Chaldeans, and to the Soothsayers, they could no more tell the Interpretation of it, then they could of the former: So true is what *Daniel* said to the King in his former Dream, *that there is a God which only revealeth such Secrets: And therefore Daniel was again sent for to be the Interpreter of his Dream; and when Daniel had heard it, and found it was a Premonition of Judgments that were coming upon the King, for his presumption and forgetfulness of God; importing that he shou'd be driven out of his Kingdom, and from amongst Men, and should eat Grass with the Oxen, Daniel tell into a kind of Astonishment for an hour together, so much did his Thoughts trouble him; and perhaps being somewhat fearful to declare it; which the King*



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perceiving, said, *O Belteshazzar* (for so was the Name that had been given him at the *Babylonish Court*) *let not the Dream, or the Interpretation thereof trouble thee*; to which he answered, *My Lord, let the Dream be to them that hate thee, and the Interpretation thereof to thine Enemies*. After which, he interpreted his Dream faithfully to him, giving him this Advice in the Conclusion, *Wherefore, O King, let my Counsel be acceptable to thee, and break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor*; if it may be a lengthening to thy *Tranquility*. But notwithstanding this good Counsel, and the Divine Premouition, the King continued in his Pride and forgetfulness of God; and when he was boasting of what he had done, saying, *Is not this Great Babylon that I have built, for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty*; I say, when he was boasting in this manner, there fell a Voice from Heaven, saying, *O King Nebuchadnezzar, to thee it is spoken, The Kingdom is departed from thee, &c.* And so the Dream which *Daniel* had before truly interpreted, receiv'd a most eminent and remarkable Accomplishment.

This holy Prophet had also several Visions, in which the Angel of the Lord shewed him the things that should come to pass in the World in the latter days. But of that I shall have further occasion to speak, when I come to shew the Intercourse which holy Men have had with good Angels.

Nor was this Method of God's revealing Secrets to his People by Dreams, only peculiar to the legal Dispensations, or Times of the old Testament, but seems more especially to be extended unto, and enlarged under the Dispensation of the Gospel; according to that famous Prophecy of *Joel*, Chap. ii. 28. *And afterwards, saith the Lord, I will pour out my Spirit upon all Flesh*

*Flesh, and my Sons and my Daughters shall prophesy, your young Men shall see Visions, and your old Men shall dream Dreams ;* which is repeated in the New Testament, and applyed to the Illumination of the holy Spirit, by the Apostle Peter, Acts ii. 17.

Thus we read in the New Testament, That when Joseph thought to put away the Virgin Mary, whom he had espoused, because he perceiv'd her to be with Child, The Angel of the Lord appeared unto him in a Dream, saying, Joseph thou Son of David, fear not to take unto thee Mary thy Wife, for that which is conceived in her, is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his Name JESUS, for he shall save his People from their Sins. Mat. i. 20. And Joseph was so well satisfy'd in this his Dream, that he immediately changed his purpose of putting her away, for the Sacred Text tells us, Mat. i. 24. That Joseph being raised from Sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.

Thus also the wise Men, that were conducted by a Star which they saw in the East, into Judea, to pay homage to the Saviour of the World, being enjoyned by Herod, when they had found where he was, to bring him word, that he might go and worship him also : (For so he pretended to them, tho his Design therein was only to kill him) lest they, deceiv'd by Herod's Hypocritical Speeches, shou'd have gone back, and carried him word where Jesus was, were warn'd by God in a Dream, that they should not return to Herod ; And being obedient to the Divine Premonition, they departed into their own Country another way ; Whereby Herod was depriv'd of that Intelligence whereby he hop'd to have found and destroyed Jesus. Which was such a disappointment to him, that when he heard he was mocked of the wise Men, he in revenge, slew all the Children that were

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*in Bethlehem, and in the Coasts thereof, from two years' old, and under, according to the time he had diligently enquired of the Wise Men.*

But all his Cruelty to the Infants of *Bethlehem*, avail'd him nothing; for this young Prince of Peace, being the peculiar Care of Heaven, and the Darling of his Everlasting Father, appeared again by his Angel to *Joseph* in a Dream, saying, *Arise and take the young Child and his Mother, and flee into Egypt and be thou there until I bring thee Word, for Herod will seek the young Child to destroy him.* And good *Joseph* was so careful to yield Obedience to this Divine Dream, that he arose by Night, and taking the young Child and his Mother, he departed into *Egypt*. And by the dreadful Massacre of the *Bethlehemites*, which follow'd suddenly after, it is very apparent that by that Divine Dream *Jesus* escaped being Massacred among the rest.

And tho' by that extraordinary Appearance of God to *Joseph* in a Dream, he went, as he was warned, with the young Child into *Egypt*, yet he was there under the same Care of the Almighty, who would not let him stay there any longer than till the Death of *Herod*, that cruel and barbarous Tyrant: and therefore when he was cut off by Divine Justice, behold the Angel of the Lord appeared again unto *Joseph* in a Dream, saying, *Arise and take the Babe and his Mother, and go into the Land of Israel, for they are dead which sought the young Child's Life.*

Thus we see how in the New Testament, as well as in the Old, God was pleased to reveal his Mind and Will to his People by appearing to them in a Dream by Night; which has been of singular Use and Service to them; and has been also remarkably accomplish'd.

There is one Dream more that I shall mention before I conclude this Section; and tho' I cannot altogether affirm it to be a Divine Dream, yet  
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being mentioned in holy Writ, I thought it was most proper to come in here; and this is the Dream of *Pilate's Wife*, recorded in the Gospel of St. Matthew, Chap. xxvii. 19. *When he (i. e. Pilate) was set down on the Judgment Seat, his Wife sent unto him, saying, Have thou nothing to do with that just Man, for I have suffered many things this day in a Dream because of him.* Divines are divided in their Opinions about this Dream of *Pilate's Wife*; For, some wou'd have it that the Devil being now afraid of being out-shot in his own Bow, and beginning to fore-see that Christ by dying shou'd overcome Death, and finish the Work of Mans Salvation, wou'd now fain have hinder'd it; and thought no way so proper as that which he had heretofore found effectual, viz. To perswade the Man by his Wife, as he serv'd our first Parents in Paradise. And therefore so ordered it, that when *Pilate* was set down upon the Judgment-Seat, in order to condemn *Jesus*, then *his Wife* sent unto him, saying, *Have thou nothing to do with that just Man, &c.* But others conclude, contrarily, that this Dream was thro' the working of the good Genij, and was the effect of that compassion which she had towards *Jesus Christ*, as believing he was an innocent Person, and his Death sought out of Envy by the Jews; and of this Mind was St. *Chrysostom*, who concludes, that tho' *Pilate* was stupid, about the state of Christ, yet his Wife had such a Dream as made deep Impressions upon her, and moved great Compassions in her towards Christ's Innocent Case. And this is the most probable, as well as most charitable Opinion. For if Satan had stirr'd her up to be instrumental in saving the Life of *Jesus*, while he stirr'd up the chief Priests and Elders, and not only them, but the Multitude also, to ask *Barabas*, and destroy *Jesus*, then Satan wou'd be divided, and act against himself: Neither is it likely that he knew any thing of the event of Christ's



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Christ's Sufferings until after his Death: But be that as it will, there is no doubt but this Dream of Pilate's Wife will add to the Condemnation of her Husband, seeing he wou'd take no Warning by it, but proceed to the Condemnation of Jesus, whom he knew to be innocent, and by the Testimony of his Wife was declared to be a just Person.

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### S E C T. VIII.

*Of the Esteem shew'd to the Interpreters of Dreams in the Eastern Countrys: An Objection against God's appearing by Dreams in Gospel-Days, Answered. A memorable Passage of Archbishop Usher concerning Dreams.*

THE foregoing Section in the Instance of Daniel and the high Honour that was done him by King Nebuchadnezzar and his Son Belshazzar, do sufficiently witness the great Esteem those Princes had of an Interpreter of Dreams: who indeed was in some sort a Minister of State; and an Eastern King cou'd no more be without one of that Profession in his Court, than a European Prince without his Chaplain, or Confessor. Nay, Homer the Father of the Bards had a great veneration for Dreams: *Ὀδυσσεύς Διός*. He makes *em* all *Jure Divino*. Had he liv'd in Archbishop Laud's time, he could not have said more for Monarchy nor Episcopacy. But there is an Objection brought against the Validity of Dreams in the times of the Gospel; which is,

*That altho' there are divers instances in the Sacred Scriptures that there have been frequent Apparitions and*

*and Communications of good Spirits and Angels in Dreams and Visions, to Pious and Holy Men, in times past, instructing and admonishing them, and revealing Divine Mysteries unto them: Yet now they are wholly ceased, and no such Spiritual Assistance or Converse, is to be expected.*

To which I answer, That as this Objection is not founded on, but is contrary to the holy Scriptures, which has promised that in the last Days (these Days of the Gospel in which we live) our young Men shall see Visions, and our old Men shall dream Dreams, so also very late and recent experience has confuted it. I grant that we are not to believe or give credit to even an Angel from Heaven, that shou'd preach contrary to, or derogate from, the Gospel of Jesus Christ, or go about to weaken our Faith and Hope in God, by giving heed to them, for thereby it wou'd plainly appear he was an evil Angel; because God in all his Manifestations is never contrary unto himself, but yet this hinders not but good Spirits may afford us good Offices, and gives us notice of impending Dangers, and defend us from the Assaults and Intrusions of evil Demons, and may also be the Ministers of God, for the revealing of his Secrets unto those that fear him. For God, blessed for ever, is still the same he ever was, and as near unto Mankind now, as in the first Ages of the World: And therefore whatever was by Divine Appointment or Permission of this nature common to the Prophets or holy Men in former Ages, it is reasonable to believe shou'd not only be continued, but also increased in these Gospel Days; since the Divine Manifestation of the Son of God in the Flesh for the finishing of the great Work of our Redemption, was so illustriously usher'd into the World by the triumphant Acclamations of a holy Choire of Angels.

Besides, It is under this Gospel-Dispensation, that the holy Prophets have fore-told there shou'd

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be far more glorious Irradiations and Discoveries of divine Knowledge : That all shou'd be taught of God : That their Sons and their Daughters should prophesie, their young Men see Visions, and their old Men shou'd dream Dreams: The effect of which shou'd be the beamings of greater and more Universal Light ; insomuch that the Knowledge of the Lord should cover the Earth in as great Abundance as the Waters cover the Sea ; and why then shou'd we now go about to cut off those Ways and Means whereby the Divine Goodness was heretofore pleas'd to give forth the Discoveries of his Will in the Mysteries of his Kingdom, to the Sons of Men ? Those ministring Spirits to the Heirs of Salvation are inflamed with the same Zeal now as in former times, they have still the same ardent Charity and good Will to the Sons of Men, which which they so loudly proclaimed at the Birth of our blessed Redeemer ; and are as willing to encourage them in their pursuit after Vertue and Piety, as heretofore. And we have now as much need of their Aid and Assistance as any of the Ancients ever had ? And why then shou'd we think all intercourse cut off between us and those blessed Spirits ? Why should we with a stupid Neglect lose the Benefit of such powerful Auxiliaries ? Especially seeing the Evil Angels are daily as busie in Contriving our Temporal and Eternal Ruine ; and by various ways and means cast Stumbling-Blocks before us in the Paths of Piety, and endeavour to seduce us by Multitudes of Temptations. Why should we not therefore believe the good Angels to be as diligent to Protect and Instruct us, and as ready to encourage us in well doing, as the other are busie to circumvent and debauch us, and to prompt us on to Sin and Misery ?

That God has formerly appeared by the Ministration of Angels, and in Dreams and Visions to his

his People, I have sufficiently proved already, both out of the Old and New Testaments: And that in these latter Ages he has not left us without Witness, even of his appearing to his People by significant Dreams and Visions, I shall now shew by particular Instances, both Antient and Modern; after I have first set down (to let you see that what I have asserted is no Novelty) the Judgment of an Unexceptionably Learned and holy Author in this Case, it is no less a Person than the late famous Dr James Usher, the most Reverend and Pious Archbishop of Armagh, who in his Body of Divinity, p. 150. saith thus:

*Doth not Man commit Sin in the Night, when he dreameth? (That is, sometimes when he hath Evil Dreams, for of those he had been speaking) Yes surely (saith this Learned and Holy Man) for the Soul is never idle, but when it thinketh not of Good, it is thinking of Evil: And the Godly may mark that after they have had many Dreams of things unlawful, their Hearts are in a measure wounded, till they obtain Peace and Pardon from God. What use are we to make thereof? To pray earnestly that God would Sanctifie our corrupt Heart, that it may be a Fountain of Holy, and not Sinful Thoughts; and in the Nights commit our selves especially to God, that because we, having our Senses and Judgment bound and silent, are less able to resist and judge our Sinful Thoughts, God would preserve us from them by his Grace; and secondly, that we may avoid all Occasions thereof in the Day.... Thus far that Judicious and Reverend Author. From whence we may fairly infer, That if we give up our selves to Violence, Oppression, Intemperance and Uncleaness, and let those Vices reign in our Hearts and Souls, there is no doubt but all true Dreams and Illuminations will cease in them, and the Spirit of Error, Cruelty and Delusion will grow strong and Powerful; which ought to be regarded by all that are sober, serious, and well-minded, and that are willing to enquire into*



into the Knowledge of Dreams, by which much Good may come unto us.

But if it be further Objected, That tho' in the Gospel-Days there have been Divine Dreams and Visions, yet they were only at the beginning of the Preaching of it, to illustrate and confirm the glorious Manifestation of Christ in the humane Nature, and to convince and call the Heathen to Repentance, and to the Knowledge and Faith of the Universal Salvation.

But to this I answer, The Objection is not True, for as these Secret Communications by Dreams were before and under the Mosaical Dispensation, so in fact they have been continued unto, and enjoyed by Multitudes of holy, pious, and retired Souls in all Ages since; of which various examples might be given, which I shall abundantly demonstrate by particular Instances of Dreams and Visions, both Ancient and Modern, in the following Section, deduced from Authentick History.

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S E C T. IX.

*Containing divers Instances of Remarkable Dreams, both Ancient and Modern, that have been Eminently accomplished; and by which also many have been forewarned of Dangers, and have escaped them.*

I Shall begin this Section with Instances of Remarkable Dreams before the Incarnation of our blessed Saviour and so bring 'em down unto our own Times.

1. *Astyages*, the last King of the *Medes*, dreamed he saw a Vine springing forth from the Womb of

of his only Daughter, which flourished to that degree that it over-spread all *Asia*. The sooth-sayers being consulted about it, answered, That his Daughter should bear a Son that should seize on the Empire of *Asia*, and divest him of his Kingdom: *Astyages* terrified with this Prediction, sought to prevent the effect thereof, and so married his Daughter to *Cambyses*, an obscure Person, and a Foreigner; and when his Daughter drew near her time, he sent for her to himself, with a design to destroy what should be born of her, and the Infant was delivered to *Harpagus*, (a Man of known Fidelity, and with whom he had communicated his greatest Secrets) in order to be slain. But he fearing that upon the Death of *Astyages*, his Daughter would succeed in the Empire, the King having no male Issue, and that then he might pay dear for his obedience, did not himself kill the Royal Babe, but deliver'd it to the Kings chief Herdsman, to be exposed to the wide World; But it falling out that the Wife of the Herdsman being newly brought to Bed, and having heard this matter from her Husband, earnestly intreated him to bring her the Child, that she might see him; he being overcome with her Intreaties, goes to the Wood, where he had left the Child, and finds there a Bitch, that had kept the Birds and Beasts off from the Babe, and suckled it her self. The Man affected with this Miracle, takes up the Child, and carries it to his Wife, who seeing it, lov'd it, and Nurs'd it, till it grew up first to be a Man, and then a King: When according to his Grandfather's Dream, he over-comes *Astyages*, and Translates the Scepter from the *Medes* to the *Persians*, effectually accomplishing it.

2. *Alexander*, surnamed the Great, sent to the *Jews* while he was besieging *Tyre*, to assist him with some Forces for carrying on that Siege; but they unwilling to engage themselves in another's

ther's Quarrel, refused (or at leastwise neglected) to do it. But *Alexander* having, after a long and difficult Siege, taken that City, led his Army with great Indignation against the *Jews*, devoting them all to Spoil and Slaughter: The *Jews* hereupon being in great perplexity, and not knowing what to do, *Jaddus* the then High-Priest was admonish'd by God in a Dream, to put on his Priestly Attire, with the Mitre on his Head, and upon that the Name of God, and with a number of the Priests and People, to go out and meet *Alexander*; and he did according to the divine Admonition; and as soon as *Alexander* saw him, he approach'd him with great Submission, and first salutes, and then adores him: The People encircling him round about, and crying, *God save the King*. But *Parmentio* (*Alexander's* General) being displeased that *Alexander* shou'd shew so much submission to the High-Priest, the King told him, *That he did not adore the High-Priest, but the God of the High-Priest, who had appeared to him in that very form, in a Dream, in Dio, a City of Macedonia, encouraging him to a speedy Expedition against Asia, and promising him his Divine Power in the assisting him in the Conquest of it*: Upon which he both pardoned the *Jews*, and honour'd and enrich'd their City and Nation, as *Josephus* testifies, lib. 4. cap. 8.

3. *Antigonus*, King of *Macedonia*, dreamed that he sowed a spacious Field with Gold, which sprang up, flourish'd and ripen'd; but was presently reap'd, and nothing left but Stubble: And then he seem'd to hear a Voice saying to him, *That Mithridates was fled into the Euxine Sea, carrying along with him all the Golden Harvest*. This *Mithridates* was then in the Retinue of *Antigonus*; his own Country, *Persia*, being ruin'd, and therein his own Fortunes. The King awaking, and being terrify'd with his Dream,

Dream, he resolv'd to cut off *Mithridates* ; but *Demetrius*, the Son of *Antigonus*, informing *Mithridates* of the danger he was in from his Father, he fled privately into *Capadocia*, and there founded the famous Kingdom of *Pontus*.

4. The Night before *Polycrates*, King of *Samos*, went thence to go to *Oretes* the Lieutenant of *Cyrus* in *Sardis*, his Daughter dreamed that she saw her Father lifted up in the Air, where *Jupiter* wash'd him, and the Sun anointed him. Which came to pass, for as soon as he was in the Power of *Oretes*, he caus'd him to be hung upon a Gibbet, where his Body was wash'd with the Rain, and his Fat melted by the Sun. *Camme-rar. Opero.*

5. *Antonius*, Physician to *Augustus*, was admonish'd in a Dream by a Dæmon (says my Author) in the Form of the Goddess *Pallas*, commanding him to tell *Augustus*, that altho' he was sick, yet he should not fail to be present in the Battel that was to be fought the next day between *Augustus* and *Mark Anthony* on the one part, and *Brutus* and *Cassius* on the other : Which *Augustus* understanding, he accordingly left his Tent, and was carried in a Litter, to be present in the Army, tho he cou'd not fight the Battle : And it was well he was, for the Soldiers of *Brutus* his Army, knowing *Augustus* was not well, aim'd chiefly at his Tent, and surpriz'd it, as supposing they should have found him there ; and there he wou'd have been, had not his Physician, by reason of his Dream, dissuaded him from it ; by which means he sav'd his Life, and winning the day, remain'd sole Monarch of the *Roman* Empire, in whose Reign the blessed Saviour of the World was born.

6. *Calphurnia*, Wife to the adopted Father of *Cæsar*, having dream'd that she saw *Cæsar* lie, dead and wounded, in her Arms with many Wounds



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Wounds, she earnestly intreated him to forbear going the next day to the Senate; but he, not minding the Dream, nor all that *Calphurnia* cou'd say, went on resolutely to the Senate, where he was slain by the Conspirators, and found the fatal effect of what he refus'd to give Credit to.

Two *Arcadians* who were intimate Acquaintance, travelling together, lodg'd both at *Megara*, one at a Friend's House, and the other in an Inn: He that lay at his Friend's, dreamed that he saw his Companion come to him and pray'd him to come and help him against the Treason of his Host, by whom he was in danger to be murdered; whereupon he awaked, and leaping out of Bed, was putting on his Cloaths to go to the Inn, but then recollecting that it was but a Dream, and might probably have nothing in it, he desisted, and returned again to his Bed, and fell asleep, and then dreamed again that his Companion appeared to him all bloody, and desired him, that tho he came not to save his Life, yet that he wou'd now revenge his death; affirming that he was kill'd by his Host, and that at that very instant of time he was carried out in a Cart towards the Gate, all covered with Dung. The poor Man was so much mov'd with this second Dream, that he immediately arose and runs to the Gate, where he finds the Cart, which he stopped, and causing it to be search'd, found there the dead Body of his Friend; whereupon the Inn-keeper was seized, and this *Arcadian* having related his Dream, the Inn-keeper convicted of the horror of the Fact, confels'd it, and was deservedly executed for the same.

8. One of the Primitive Fathers, to wit, *Policarp*, Bishop of *Smyrna*, having been at Prayer very earnestly, three days before his Apprehension, he dreamed that he saw in a Vision, the Pillow under his Head, set on Fire, and suddenly  
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consumed to Ashes; which when he awak'd, he interpreted to be meant of his Martyrdom, which soon after follow'd.

9. *Cyprian* in his 4th Epistle, sets down this following Nocturnal Vision, with a respect to the Persecution then rais'd by *Emilianus*, President of *Egypt*; " There was, saith he, an aged Father sitting, at whose right Hand was a young Man, very pensive and sorrowful, his Hand upon his Breast; on the other Hand, another Person with a Net in his Hand, as threat'ning to catch those that were about him. Whilst *Cyprian* was wondering thereat, he seem'd to hear a Voice saying unto him, The young Man is sorrowful because his Precepts are not observ'd, and he on the left Hand danceth and is merry, for that hereby occasion is given from the ancient Father to afflict Men. This was long before the Persecution.

10. *Quintus Catalus* dreamed that he saw *Jupiter* delivering into the Hands of a Child the Roman Ensign: The next Night, he dreamed that he saw the same Child hugg'd in *Jove's* Bosom, and when *Catalus* offered to pluck him thence, *Jupiter* forbid him, telling him, *He was born for the welfare of the Romans*. The next day seeing *Octavianus* (who was afterwards *Augustus*) in the Street, he run to him and cry'd out, *This is He whom the last Night I saw Jupiter hug in his Bosom*.

11. *Stertia*, Anno 1523. dreamed that falling into a River he was in great danger of drowning, and calling to one for help, he was neglected. Which Dream he told to his Wife and Servants. The next day, a Child falling into the River near the Castle of *Pestara*, he leaped in to help it, and perished in the Mud.

12. *Bradwardin*, in his learned Book, *De Causa Dei*, tells us of a Dream that he had in the Night, when he was about his Book in Confutation of

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*Pelagius*: He dreamed that he was caught up into the Air, and *Pelagius* came and took hold of him to cast him down headlong to the Earth: But he prevail'd against him after much struggling, and cast down *Pelagius*, so that he brake his Neck, and lay dead upon the Earth. Whereby, saith he, I was much comforted and strengthened, and encouraged in my Work.

13. *Galen* being much troubled with an Inflammation about the Diaphragma, dreamed that upon opening a Vein between his Thumb, and his Fore-finger, he should recover his Health: Which he did, and it succeeded accordingly.

14. *Calius Rhodiginus* saith, when he was 22 years of Age, being perplexed with *Eltrapali*, a Greek Word in the Annotations of *Pliny*, (signifying those who grew beyond the common Proportions of Nature assign'd to their kind) in his perplexity he laid him down to sleep, and in a Dream recall'd to mind the very Book Page, and what part of the Page of another Author, where he had read it formerly; and which otherwise he knew not how to find.

15. A Citizen of *Milain* was demanded a Debt, as owing from his dead Father; and when he was in some trouble about it, the Image of his dead Father appears to him in his Sleep, tells him the Debt was paid, and in such a place, he should find the Writing, with the Hand of the Creditor to it. Awaking from his Dream and Sleep, he finds the Acquittance, which *St Augustine* saith, he saw with his own Eyes.

16. When *St Bernard's* Mother was with Child of him, she dreamed that she had a little white and barking Dog in her Womb: Which a religious Person interpreted thus: An excellent Dog shall he be indeed; for he shall be a Keeper of God's House, and shall incessantly bark against the Adversaries of it: And, as a famous

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Preacher, shall cure many with his Medicinal Tongue.

17. One that was a debauch'd Person having seen the Play of *Dives* and *Lazarus*, wherein the Devil fetch'd away *Dives*; afterwards fell in among his drunken Companions; and at Night in his Nocturnal Revels, he saw a Stage erected in his Sleep, and therein the wicked Company with whom he had been drinking, tempting him to variety of Pleasures; and at last shew'd him a Well, into which he had fallen, had he not been rescued by a strong but unknown Hand. This Dream so terrified him, that he went no more among his wicked Companions, but liv'd a very reform'd Life; interpreting his Dream thus: The tempting Company, signified vicious Pleasures; the Well, the depth of Wickedness; out of which few arise, unless they be drawn by God's powerful Grace, signify'd by the strong Hand that rescu'd him.

*For Pleasure's but a kind of wanton Stream,  
That carries Men to Hell, as in a Dream.*

While Crook-back'd *Richard* was carrying on his Design to gain the Crown for himself, and under his Royal Nephews (as he afterwards did) the Lord *Stanley* dreamed one Night, that he and the Lord *Hastings* were wounded by a Boar, so that the Blood ran about his Ears: Whereupon the Lord *Stanley* knowing the Protector (*Richard*) had the white Boar for his Cognizance, he truly interpreted it that they should receive some Injury from him; and therefore sent to the Lord *Hastings* to desire him he wou'd accompany him in flying, before they could be miss'd, out of the Tyrant's reach. But *Hastings* made slight of it; desiring the Messenger to tell his Lord that Dreams were Fables and Fancies. But the next day, the Lords being summon'd upon



upon an extraordinary Occasion to meet at the Tower, *Richard* comes in frowning, and biting his Lip, with all the tokens of Displeasure imaginable, and tells 'em that the Queen (whom he call'd Sorceress) and *Shore's* Wife, had conspir'd, by Witchcraft, to destroy him. Upon which, *Hastings* (who, after King *Edward's* death, had taken *Shore* to himself, and therefore was willing to excuse her) answer'd, *My Lord, if they have done so, they deserve Punishment. Thou Traytor,* reply'd the Protector, *servest thou me with Iffs and Ands? I tell thee they have done it, and that I will make good upon thy Body:* And so striking his Hand on the Table, the Room was presently fill'd with Arm'd Men, one of which struck at the Lord *Stanly*, and grievously wounded him in the Head, tho he did what he could to avoid the Blow, by sinking under the Table: And the Protector himself arrested the Lord *Hastings*, swearing he wou'd neither eat nor drink till his Head was off; and accordingly he was forthwith led out, and beheaded upon a Log in the Tower; owning at his death, *That he had that Morning a warning sent from Heaven, to avoid his unhappy Fate, but he slighted it:* Meaning thereby the Dream which the Lord *Stanly* gave him notice of. By which we may see how dangerous a thing it is to slight those Premonitions that are given us in Dreams to avoid impending Evils.

19. *Katherine de Medicis*, Queen of France, and Wife to King *Henry* the II. dreamed the day before the said King was wounded to death, that she saw him very sickly, holding down his Head as he walked along the Streets of *Paris*, being follow'd by an infinite number of his People, that lamented for him. And thereupon she most earnestly intreated him with wringing Hands and bended Knees, not to adventure in the Rank of the Tilters on that day: but he giving no Credit to her Words, and it being the

last day of Feasting, for the Marriage of Madam *Margaret* his Sister, to *Emanuel Philibert*, Duke of *Savoy*, he entred the Lists of Honour, and running to break the Lance against the Count of *Montgomery*, happen'd to be wounded, of which Wound he died soon after, in the 40th year of his Age, leaving his Kingdom sadly mourning for him.

20. His Son, King *Henry* the III. three days before he was murdered at *St Cloud*, dreamed that all his Royal Ornaments, viz. his Linnen, Vesture, Sandals, Dalmatian Robe, Mantle of Azure, Satten, Crown, Scepters, Hand of Justice, Sword and gilt Spurs, were all bloody, add soil'd with the Feet of Religious Men, and that he was very angry with the Sexton of *St Dennis*. And tho good advice was given him to stand upon his Guard, yet it fell out that he could not avoid the fatal Chance.

21. *Francis Petrarch* had a near Friend so desperately ill, that he despair'd of his Life ; so that wearied with Grief and Tears he fell asleep, and dreamed he saw his sick Friend stand before him, and that he told him he could not then stay any longer ; for there was one at the Door would interrupt their Discourse, to whom he desired that he would recommend his weak Estate, and that if he would undertake him, he should be restor'd. Presently after, a Physician enters *Petrarch's* Chamber, (who came from the Sick, as having given him over for a dead Man) to comfort him : *Petrarch* recounts his Dream to him with Tears, and prevails with him to undertake his Friend, who thereupon, in a short time, recovered.

22. *Arlotte*, the Mother of *William* the Conquerour, when great with Child of him, dreamed that her Bowels were extended over all *Normandy* and *England* : Which was made good by his Conquest of *England*.

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23. An English Gentleman, who lived for some time at *Prague* in *Bobémia*, sat up one Night very late a Drinking at a Feast: and early in the Morning, the Sun-beams glancing on his Face as he lay in his Bed, he dreamed that a Shadow passed by, and told him that his Father was dead; at which, awaking he arose, and writ down the Day and Hour, with all the Circumstances, in a Paper Book, which Book he put in a Barrel, with Money and other things, and sent it from *Prague* to *Stodt*, to be from thence sent into *England*. And afterwards being at *Nuremberg*, a Merchant of a Noble Family, well acquainted with him and his Relations, arrived there from *England*, who told him that his Father was dead about two Months ago. When this Gentleman returned four years after into *England*, he would not open the Barrel he sent from *Prague*, till he had called his Sisters, and some other Friends to be Witnesses; and they were all astonish'd to see his written Dream answer the very Day of his Father's Death.

24. The same Gentleman upon that occasion said thus. I may lawfully swear that which my Kinsmen have heard witnessed by my Brother *Henry* whilst he lived; which is, That in my youth at *Cambridge* I had the like Dream of my Mother's Death; where my Brother *Henry* lying by me, early in the Morning, I dreamed that my Mother passed by with a sad Countenance, and told me, *That she should not come to my Commencement*, (I being within five Months to proceed Master of Arts, and she having promised at that time to come to *Cambridge*.) And which is yet stranger, when I related this Dream to my Brother, both of us awaking together in a Sweat, he professed to me that he had dreamed the very same. And when we had not the least knowledge of our Mother's Sicknes, neither in our youthful Affections were any whit affected with the

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strangeness of this Dream, yet the next Carrier brought us word of our Mother's Death.

25. I my self have heard my Father relate above fifty years ago, that in the time of the Civil Wars in *England*, he being then an Officer in the Army, and in *Garison* at *Windsor*, That as he lay in his Bed one Morning towards three or four a Clock, he dreamed that he saw my Mother all in white come to his Bedside, and said, *I am now no more your Wife, but pray make haste to London, and take care of your Family;* and then vanished away. My Father awaking, this Dream made so deep an Impression upon him, that after he was got up, he went to his superiour Officer, and told him his Dream, and withal desired he might have leave to go to *London*, where his Family was, and see how it was with 'em. The Superiour Officer immediately told him he would have 'im go by all means, and if it shou'd prove so, take what Care was necessary. Accordingly my Father took Horse, and went for *London* that Morning, and as he was riding along the Road, he met one Mr. *Lilywhite*, one of his next Neighbours, who was going purposely to *Windsor*, to acquaint him with my Mother's Death, and so they went both back to *London* together.

26. I cannot here omit (says my Author) the Dream and Revelation of *Joan d' Ark*, a Virgin, who dreamed that she her self should be the only means to put *Charles* the VIIth in possession of his Kingdom: After she had acquainted her Father and Mother with the Dream, she was brought to the Lord *Baudricate*, and habited like a Man, is presented to the King. The matter seeming ridiculous to the King; he takes upon him the Habit of a Country-man; this Maid being brought into the Chamber, goeth to the King and Salutes him, with a modest Countenance, and delivered to him the charge which she had received of the God of Heaven, and told him *That she shou'd be the means*



means to place the Crown upon his Head, and relieve Orleance that was besieged by the English. The King was perswaded to give her a Troop of an hundred Men, and a good Horse. She puts her self into a Mans Habit, and like a valourous Captain, goeth towards *Orleance*, and relieves the Town with Victuals, without any Resistance. After she was in *Orleance*, she sends a Letter to the King of *England* and his Troops, and wishes them to depart, without shedding any more innocent Blood, *Joan d'Ark* a second time relieves *Orleance*, and brings in fresh Provisions; she makes choice of 1500 Men, and enters the Forts of *St Loop*, the *Virgin* in the foremost of the Ranks crying *St. Dennis*; the next Day they took two other Forts; on the third Day the English made the French recoil; but the *Virgin* encouraging her Men, and marching courageously, was shot in the Arm: *Tustius* said she, *this is a Favour*, nothing amazed, she takes the Arrow in one Hand, and Sword in the other, and enters the Fort. In these three Days the English lost 8000 Men, and the French not one hundred; and as a remembrance of their Victories, the Statues of *Charles the Seventh*, and *Joan d'Ark* are plac'd upon the Bridge of *Orleance* kneeling before a Crucifix. And King *Charles the Seventh* is Crowned at *Rheims*, all *Champaign* yielding unto him; so that the King, who was in great Danger of losing his Kingdom, is now an absolute King.

27. *Cicero*, among other Dreams, relates this: A certain Man dreamed that there was an Egg hid under his Bed: The Soothsayers to whom he apply'd himself for the Interpretation of his Dream, told him, That in the same place where he imagined he saw the Egg, there was a Treasure hid. Whereupon he caused the place to be digged up, and there accordingly he found Silver; and, in the midlt of it, a good quantity of Gold; and to give the Interpreter some Testimony of his

Acknowledgement, he brought him some Piece<sup>s</sup> of the Silver which he had found : But the Sooth-sayer hoping also to have some of the Gold, said, (alluding to the Egg he had dream'd of) *And will you not give me some of the Tolk too ?*

28. Monsieur Peirsa, Councillor of the Parliament of *Provence*, going from *Montpellier* in *Nismes*, lay all Night in an Inn, which is the Midway betwixt these two Places ; he had in his Company one *James Raneir*, a Citizen of *Aix*, who in that Journey Lodged in the same Chamber with him : As that great Men slept, *Raneir* observ'd that he talk'd and mutter'd something in his Sleep, otherwise than was usual with him ; whereupon he wakened him, and ask'd what was the matter ? O, said he, you have made me lose a most excellent and pleasant Dream ; for I was dreaming, That I was at *Nismes*, and that a Goldsmith shew'd me a Golden Medal of *Julius Caesar*, which he would sell me for four Crowns ; and as I was ready to give him them, both my Goldsmith and my Medal vanished away together by your awaking of me. Being arriv'd at *Nismes*, and having not forgot his Dream, he went to walk in the City till such time as Dinner was ready ; and passing up and down, he went into a Goldsmith's Shop, to ask him whether he had any Rarity to shew him ? Whereupon the Goldsmith answered that he had a *Julius Caesar* of Gold. Monsieur *Peirsa* ask'd him the Price of it ? He answered, Four Crowns : Which fill'd that great Man both with Joy and Admiration ; not only because he had found a Rarity, which he had long very much sought for ; but also because it came to his Hands by means of his Dream ; which discover'd both the thing and the Price of it ; without which Dream he had never enquir'd for it.

29. *Lewis of Bourbon*, Prince of *Conde*, who lived in the last Age, in his Journey from *Dreux*, dreamed that he had fought three Battels successively

cessively one after another, wherein he had got the Victory, and where his three great Enemies were Slain. But that at the last he also was mortally Wounded, and that they were laid one upon another; and he also was laid upon their dead Bodies, The event was remarkable: For the Marshal de St *Andre* was kill'd at *Dreux*, the Duke of *Guise*, Francis of *Lorraine*, at *Orleanse*, the Constable of *Montmorency* at *St. Dennis*; and this was the Triumvirate which they say, had sworn the Ruine of those of the Religion, and the Destruction of that Prince; at last himself was Slain at *Bassac*; as if there had been a Continuation of Deaths and Funerals.

30. In Queen *Mary* the I's Reign, when the Persecution was hottest against the Protestants, there was but one Congregation in all the City of *London*, that kept it self intire, and privately assembled together, to which one Mr. *Rough* belonged, as a Deacon or Officer, to take Care of the Poor: And had to that purpose in his Custody a Roll, wherein all the Names belonging to the Congregation, were entred, which were about three hundred. It happened one Night, that *Cuthbert Simpson* dreamed that Mr. *Rough* was taken, and the fore-mentioned Roll in his Pocket, and then awaked; and falling asleep again, had the same Dream repeated; with which, being much affected, he gets up, intending to go to Mr. *Rough*; but before he got ready, Mr. *Rough* came into his Chamber, to whom he told his Dream, and desired him that he would some way dispose of that Roll or Catalogue, that if he shou'd happen to be taken, it might not be taken with him. Mr. *Rough* reproved him for such a Conceit, telling him that Dreams were but silly Fancies, and Christians ought not to regard them; But *Simpson*, upon whose Spirit it had made a greater Impression, adjured him in the Name of the Lord, as he would answer the Mis-

Chief which might befall the innocent People of God, to mind what he said, and convey away the Roll. Mr. *Rough*, moved with this earnestness of *Simpson's*, thought there was more in it than he at first believed, and thereupon forthwith secured the Roll; and within two or three Days after, he was himself taken, and great search made (but in vain) for the Lift; which had it been found, would have brought them all to the Flames. This Account is given by *Fox* in his Martyrology.

31. Mr. *Bradford*, the Night before he was carried to Newgate, dreamed that the Chain for his Burning was brought to the Counter-Gate, and that the next Day he should be had to Newgate; and on the *Monday* after burn in *Smithfield*; which came to pass accordingly.

32. The fore-mentioned Mr. *Rough*, Minister of the Private-Congregation in *London*, (in *Queen Mary's* Reign) dreamed that himself was carried forcibly to the Bishop, and that the Bishop pluck'd off his Beard; which came to pass accordingly.

33. Mr. *Philpot* the Martyr, being in Prison, Writes thus to a Friend: "Whilst I was asleep, " I seem'd to see a great beautiful City, all of " the Colour of Azure and White, four-square, " in a marvellous Composition, in the midst of the " Sky; the sight whereof so inwardly comforted me, that I am not able to express the inward " Consolation thereof: Yea, the remembrance " thereof causeth my Heart as yet to leap for " Joy, &c. For which reason, saith he, I think it " came not from the illusion of the Senses.

34. Bishop *Jewel* being in *Germany* (in *Queen Mary's* Reign) dreamed one Night that two of his Teeth drop'd out of his Mouth; who interpreted it to signify the Loss of some dear Friends; *Jewel* therefore put the time of his Dream down in the Note Book, and not long after had News by Letter of the Burning of Bishop *Ridley* and Bishop *Hooker*.

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35. Monsieur *Cameron*, relates from the Mouth of Mounfier *Calignon*, Chancellor of *Navar*, a Man of singular Vertue, a memorable Passage that befel him in *Bearn*; he went into a certain Town in the Country, either for Diversion, or for some Reason relating to his Health, for he did not acquaint me, says Monsieur *Cameron*, either with the Place, or the occasion of his Journey) One Night, as he was asleep, he heard a Voice, which call'd him by his Name, *Calignon*; hereupon awaking, and hearing no more of it, he imagin'd that he had dreamed, and fell asleep again; and a little after, he heard the same Voice calling him in the same manner; which made a greater Impression on him, than before; so that being awaken'd he called his Wife, who lay with him, and told her what had happen'd, so that they both lay awake for some time, expecting whether they might hear the Voice, and whether it would say any thing more to them. At last, the Voice awaken'd him the third time, calling him by his Name, and advis'd him to retire presently out of the Town, and to remove his Family, for that the Plague would rage horribly in that place, within a few Days. And Monsieur *Calignon* follow'd the Advice of this Nocturnal Monitor: And it was well for him that he did, for as much as in few Days after, the Plague began in the Town, and destroy'd a great Number of People there. This was certainly an Angel that spake to him, who by the favorable and benign Providence of God, drew him out of the Danger, which otherwise had been unavoidable: For whether the Plague came by the Infection of the Air, or by the Communion of some Infectious Persons; or whether some Scorcers and Witches, (as they say they sometimes do) had resolv'd to infuse their infectious Poysons in that Place, it was that which did not exceed the Knowledge of an Angel. Now if these blessed Spirits which are

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appointed as a Guard to Pious Men, in Obedience to God's Commands, do sometimes by speaking, give them such Advertisements, as we have already observed, and shall do more at large in another Section) they also by the same command may convey the same Notices to them by Dreams.

36. Remarkable is what *Zuinglius* tells us of his Dreams, *Anno 1525*. Who when the Mass was abolish'd at *Zurich*, being attack'd by a certain Scribe or Notary, before the Bench of Senators, which then consisted of two hundred, concerning the Real Presence in the Sacrament, debated the Point with him and one *Engelhard*, a Popish Doctor, that Day : But some of the ruder sort repining, demanded some Example out of the Scripture, to shew that those words, *This is my Body*, were not spoken Parabolically : Hereupon he began to revolve all things, yet no Example came into his Mind ; but after a few Nights, *Zuinglius* dream'd that he contended again with the Scribe till he was weary, and at last he was so Dumb, that he could not speak ; whereupon he was exceedingly troubled : But after a while, a Monitor came unto him from above, who said, O thou Sluggard ! Arise ; why dost thou not answer him, with that which is written in *Exod. xii. This is the Lord's Passover* ? Immediately he awaked, and leaped out of his Bed, and examined the Text, and the next Day disputed it before the whole Assembly ; which was entertain'd with such Approbation, that all were satisfied : And, (saith he) the three next Days we had the greatest Sacraments that ever I saw, with respect to the Number of Communicants.

37. Pope *Innocent the Fourth*. dream'd that *Robert Grossthead* Bishop of *Lincoln*, came to him, and with his Staff struck him on the side, and said, *Surge Miser, & veni ad Judicium ; Rise, Wretch, and*

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come to Judgment : In a few Days after which Dream, that Pope ended his Life.

38. Sir Francis Bacon tells us in his *Natural History*, Cent. 10. p. 211. That being at *Paris*, he told several English Gentlemen there, That he dreamed that his Father's House in the Country was Plaister'd all over with black Mortar ; and two or three Days after, his Father died at *London*.

39. When Doctor *Harvey*, one of the Physicians Colledge in *London*, being a young Man, went to travel towards *Padua*, he went to *Dover* with several others, and shewed his Pass, as the rest did, to the Governour there. The Governour told him he must not go, but he must keep him Prisoner. The Doctor desired to know for what reason, and how he had transgress'd ? But cou'd get no other Answer, But it was his Will to have it so. The Doctor having no other Remedy but Patience ; and the Evening being clear, the Packquet-Boat hoisted Sail with the Doctors Companions, leaving him very much disturbed behind. After the Packquet-Boat was gone, the Weather changed, and there ensued a Terrible Storm, in which the Backquet-Boat was over-set, and all the Passengers drowned. The next Day the sad News was brought to *Dover*. The Doctor was unknown to the Governour, both by Name and Face ; but the night before the Governour had a perfect Vision in a Dream of Doctor *Harvey*, who came to pass over to *Calice*, and that he had a warning to stop him. This the Governour told the Doctor the next Day. The Doctor was a pious good Man, and has several times related the Story, with Wonder and Thankfulness to God, for so miraculous a Providence.

40. Sir Roger *L'Estrange* being wont to divert himself in his Father's (Sir *Hammond L'Estrange's*) Park, he dreamt that there came to him, in such a Place of the Park, a Servant, who brought the  
News.

News that his Father, who had been sick a good while, was departed; the next day going to his usual Recreation, he was resolv'd, for his Dream sake, to avoid that Place which he had dream'd of before; but contrary to his Resolution, his Game led him to it; and in that very Place the Servant came and brought him the ill News of his Father's death, according to his Dream.

41. The Lady *Seymour*, when a Maiden, dream'd that she had found a Nest with nine *Finckes* in it: And so many Children she had afterward by the Earl of *Winchelsey*, whose Name is *Finck*.

42. Sir *Richard Baker*, in his Chronicle, p. 444. tells us, that one *Ann Waters*, enticed by a Lover of hers, consented to have her Husband strangled and then buried secretly under the Dunghil, in a Cowhouse: whereupon the Man being missing by his Neighbours, and the Wife making shew of a wondering what was become of him, it pleased God that one of the Inhabitants of the Town, dreamed one Night that his Neighbour *Waters* was strangled, and buried under the Dunghil in a Cowhouse; and upon declaring his Dream, search being made by the Constable, the dead Body was found, as the Man had dream'd; and thereupon the Wife was apprehended, and upon Examination, confessing the Fact, was burn'd, as she deserved.

43. King *James* the V. of *Scotland*, was so implacable an Enemy to the Light of the Gospel, which in his Reign began to display its Beams in that Kingdom, (which was about the year 1541) that he was heard to say that none of that sort shou'd expect to find any Favour at his Hands; nay, not his own Sons, if there were prov'd guilty. Sometime after which, Sir *James Hamilton*, a worthy Knight, being thought to be inclin'd that way, was accus'd (tho falsely) of a Practice against the King's Life; which was only made use



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of as a pretence to take away his ; for he was condemn'd and executed. But in a short time after, the King being at *Linlithgow*, he dream'd one Night, That *Thomas Scot*, Justice Clerk, came unto him with a horrid Company of Devils, crying out, *Wo worth the Day that ever I knew thee or thy Service ; for, by serving thee against God and his Servants, I am now judg'd to Hell Torments.* The Terrour of this Dream awakened the King out of his Sleep, who being extreamly affrighted, called for a Light, and told his Servants what he had heard and seen. The next Morning, by break of Day, the King had word brought him of *Scot's* death ; which exactly agreed with the time of the Night in which the King so dream'd, and almost in the same manner ; for he died in great horror of Conscience, often uttering these despairing Words, *By the righteous Judgment of God I am condemned.* All which being related to the King, was matter of great Terror to him, ——— And yet not being reclaim'd from the hatred of the Gospel, he had, not many Nights after, another Vision which did much more affright him: For while he lay sleeping, he thought he saw Sir *James Hamilton*, before mentioned, whom he had caused to be executed come with a Sword drawn in his Hand, wherewith he cut off both his Arms ; threatening also within a very short time to return, and take away his Life. The King hereupon awakening, News was brought him of the death of his two Sons, *James* and *Arthur*, who both dyed at the very same hour: And he survived not long himself, for the next year, 1542. being overcome with extremity of Grief, to see the Hand of God so evidently against him, he dyed in *Faulkland*, in the thirty second year of his Age, making good what the Divine Records testifies, That bloody and deceitful Men shall not live out half their days.

44. A *Spanish Gentleman*, who was wont to rise in his Sleep, and do many things about the House, one Night got out of his Bed, and putting his Cloak about him, went out of Doors, being all this while fast asleep, and dreaming that he was going to swim, (it being in the Summer time) and met, as he thought, another Man, who demanded of him whither he went so late? It is hot, quoth the *Spanish Gentleman*, and I mean to go and wash my self: And so will I, quoth the other; come therefore and let us go together: With all my Heart, said the *Spaniard*. And thereupon they got them to the River; where the *Spaniard* putting off his Cloak and Shirt, was going into the Water; upon which the other jesting, began to say, You cannot swim, I am sure. Marry but I can, reply'd the sleeping *Spaniard*, and it may be better than you. Well, said the Unknown, follow me; saying so, he got upon a Bridge that was near, and thence leaping down into one of the deepest Places of the River, swam up and down, calling to the *Spanish Gentleman*, and saying, Since you brag so much, do as I have done; who thereupon follows him, and leaps into the River; being still asleep. But as soon as his Feet touched the Water, he awaked; and labouring with all his might to keep himself above Water, he began to call upon that other; but he was not to be seen; and thereupon fearing (not without reason) that it might be some evil Spirit that had drawn him into that danger, after he had recommended himself to the Almighty, and invoc'd his holy Protection, he swam over the River, and taking up his Cloak and Shirt, returned home, relating there what had happened to him; and afterwards consulted with his Physician how to avoid such dangerous Accidents for the time to come.

45. A Citizen of *London*, having been about Six Days in the Country, Twenty eight Miles distant

distant from *London*, awaking one Night about Eleven of the Clock, was very much disturb'd at a Dream which he had then had, so that he could not compose himself again to rest, but told his Dream to his Bed-fellow, which was, That a special Friend of his at *London*, was on his Death-Bed; and that in his Dream he saw him laid forth, and cover'd for Dead; but being answer'd by his Bed-fellow that it was but a Dream, and had not reality in it, he notwithstanding continued his Fear, and hastened his Journey to *London*, whether when he came, the first News he heard, was, that his Friend was dead; and enquiring the time when he died, he found it was the very same Night wherein he had that Dream of him in the Country: Which apparently shews that there is a secret Intercourse betwixt our Souls and those that are departed; and that there are communications made to one by the other in Dreams, and sometimes by Visions, Voices and Appearances, as we shall make manifest by divers Instances hereafter.

46. A Person in a besieged Garrison, dreamed that a Bomb was shot into the Town, and fell upon his House, and set it on Fire: Whereupon he immediately awak'd out of his Dream, got up, and calling up all his Family, left his House; which he had no sooner done, but a Bomb was accordingly shot, and burnt the House down to the Ground, his own Life, and that of his Family, being saved by means of his Dream: And the Person having sent in a Query to the *Athenian* Society, to know what reason cou'd be assign'd for this Dream, and the effect of it?—To which they answer'd, That something done or thought on in the day time, making a deep Impression on the Animal Spirits were presented again when asleep; as the Souldiers Engagement causes him to dream of another fight; but the cause of this particular Dream they think to be caused by a  
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good Angel, by whom the Querist was warn'd in a Dream to avoid that imminent evil that was impending over him and his Family.

47. There was a beautiful young Lady, (says an unknown Gentleman in a Letter to a dear Friend of mine) for whom I had a most passionate Affection, lately married to another Man; and I had some reason to think she lov'd me as well: So that tho' she was Married to another, yet we only wanted an Opportunity to Sin. Whilst I entertain'd this Passion, it happen'd one Night I dream'd I went to make her a Visit; but by the way, in a Meadow upon my right Hand, I thought I saw a pair of Stairs made of Alabaster, that reach'd from thence to Heaven; at the Foot, they were extreamly steep, or rather bending; but after that, that there was a fair and easie Ascent all along; they were narrow for their Length, about a yard, as I thought, or four Foot long, without any Rail on either side. After I had some time contemplated these, I turned upon my left Hand, and there I saw a horrid dark Gulph, and the beautiful young Lady standing upon the Brink of it, with a smiling Countenance, and looking joyfully upon me: But the apprehension of the Danger she was in, had so strong an impression upon me, that it immediately awaked me in a great deal of Terrour; which made me seriously reflect upon the matter; and tho' it was but a Dream, yet it lay with so much weight upon me, that I could never entertain the thought of so base an Action afterwards: Or if at any time my corrupt Nature and unsubdu'd Affections prompted me to it, yet the remembrance of this Dream immediately quashed it: For the difficulty at the Foot of the Stairs represented to me, how hard it is to conquer our Affections; which being done, the way was easie and pleasant; but by reason of the Narrowness, not to be continued in, without Care and Watchfulness; nor to be overcome without Dili-



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Diligence; and that the higher we ascend, the greater ought our Care and Diligence to be, because then the fall will be more dangerous. Thus we see by this Nocturnal Representation, a great Sin was prevented, and the Soul instructed and directed to attend with diligence to the ways of Wisdom.

48. King *William* the Second, commonly called *William Rufus*, was shot accidentally as he was a Hunting by the glance of an Arrow intended at a Deer, in *New Forrest*; whose Death was attended with extraordinary Presages; and among the rest, but the very night before the King was kill'd, a Monk had a very strange Dream; which was, *That he saw the King gnaw the Image of Christ Crucify'd; and that as he was about to bite away the Legs of the same Image, Christ with his Feet kick'd him down to the Ground; and that as he lay upon the Earth, there came out of his Mouth a Flame of Fire with abundance of Smoak.* The Monk told his Dream to one *Robert Fitz-Mammon*, who told it to the King: *Poh!* said the King, in a jesting manner, *The Monk wou'd fain have something for his Dream; go give him a hundred Shillings; But bid him look that he Dream more Auspicious Dreams hereafter.* But this was not all, for the King himself dream'd the same Night, that the Veins of his Arms were broken, that the Blood Issued out in abundance, and that an extream cold Wind pass'd thro' his Body. These were sufficient Warnings to have made the King forbear Hunting that Day; indeed, he took so much notice of 'em, that he tarried within all the Morning; but going out to Hunt in the Afternoon, fulfill'd the Event he was forewarn'd of: Which sufficiently intimates that where Warnings are slighted, there can be nothing but destruction expected.

49. The Day before *Henry* the Fourth, Grandfather to the present *French King*) was Murder'd by *Ravillac*, his Queen was Crown'd; and that Night

Night she dreamed that the Diamonds of her Crown was metamorphos'd into Pearls, which are the Emblems of Tears.

59. One *Richard Hutton*, Master of the *Michael* of *London*, Burthen 350 Tuns, bound for *Lisbon*, designing to take in *St Ube's* Salt from *Gottenburgh*, sail'd out of the *Downs* the 4th of *January*, 1701. and on the 6th of the same Month, about two in the Morning, in a violent Storm struck upon the *Caskets*, near *Alderney*, and staved to pieces immediately. The Master and six of the Men were drowned, and nine Men saved; the Masts falling upon the Rocks, some being on the Shrowds fell with it, and swung themselves on by part of the other Rigging. They did not save any Bread or other Provision, but liv'd fourteen days on the Ships Dog, which they eat raw, and on Limpots and Weeds, that grew on the Rocks: They had once sight of the *Express* Advice-Boat, but was not perceiv'd by them. About the 18th or 19th, one *Taskard's* Son, who was once Apprentice to a Master of a Ship at *Lemington*, dreamed that he was taking up several Men about the *Caskets*, and told it to his Father; but he took no notice of it: But on the 20th, set sail in his Bark from *Guernsey*, bound for *Southampton*; and when he came in view of the *Caskets*, the Boy remembering his Dream, look'd earnestly upon them, and told his Father he saw Men upon the *Caskets*; but his Father chid and contradicted him; but the Boy insisting still upon it, the Father took his Glass, and look'd upon the Rocks, and then espy'd one on the top of the Rock, waving his Cap: upon which, he steered with the Rock, and came to an Anchor on the leeward on't, it being a great Sea. He took 'em all into his little Boat and carried them on Board, and brought them safe to *Southampton*. And thus nine Persons were, by the Providence of God, preserv'd by a Dream

Dream. For had not the Boy dreamed he was taking up several Men about the *Caskets*, he would never have look'd so earnestly to have seen them, nor have been so confident of it.

51. I have been assured that the Countess of *Cork* (now *Burlington*) being at *Dublin*, dreamed that her Father, the Earl of *Cumberland*, being then at *York*, was dead; and he died at that time that she so dreamed.

52. When *Sir Christopher Wren* was at *Paris*, about 1671. he was ill and feverish, made but little Water, and had a pain in his Reins, he sent for a Physitian, who advis'd him to be let Blood, thinking he had a Plurisie: But Bleeding being very disagreeable to him, he was minded to defer it a day longer: And that Night he dreamt he was in a Place where Palm Trees grew, (suppose *Egypt*) and that a Woman in a Romantick Habit, reach'd him Dates: The next day he sent for Dates, which cured him of the Pain in his Reins.

53. Mr *Edmond Halsey*, Fellow of the Royal Society, was carried on with a strong Impulse to take a Voyage to *St Hellens*, to make Observations of the *Southern Constellations*, being then about 24 years old. Before he undertook the Voyage, he dreamed that he was at Sea, sailing towards that Place, and saw the Prospect of it from the Ship in his Dream; which he declared in the Royal Society, was the perfect Representation of that Island, as it really appeared to him when he approach'd it.

54. A Gentlewoman of my Acquaintance (says my Author) dreamed that if she slept again, the House wou'd be in danger of being robb'd. Upon which, she kept awake; and anon the Thieves came to break open the House, but were prevented.

55. A young Gentleman who had travell'd about Business, and was 150 Miles from *London*,  
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dreamed on the 20th of *September*, 1636, that he saw his Mother (who liv'd within three Miles of *London*) sick in Bed, and even a dying, encompass'd with her Children, all weeping and lamenting; which dismal Scene of Sorrow so nearly affected him, that it awak'd him out of his Sleep; and even then left so great an Impression upon his Spirits, that he pass'd the rest of the Night without sleeping, and in great uneasiness. But as the day began to dawn, reflecting that it was but a Dream, he became more compos'd; and so got out of Bed: He was scarce got down Stairs, but one of the Maids belonging to the House, came and ask'd him how he did? He answer'd, very well: She reply'd she was heartily glad to hear it, in regard she had dreamed that Night that he was distracted, raving and tearing every thing that came near him; and added, that she had been very much troubled for him all Night long. This Dream of the Maid happening at the same time with his, renew'd his Trouble and Reflections on his own, and caus'd him immediately to write down in a Book, not only the Night, but also the precise hour in which he dreamed; which he cou'd the more easily do, because having a Clock in the House where he lay, he heard it strike one, half an hour after his being first awake. In *November* following he came to *London*, and after he had set up his Horse, went to see his Brother in *Drury-Lane*; where, before he had time to enquire how his Mother did, he was told she was dead, to his great Trouble and Grief. But enquiring after the precise time when she died, he was told by his Brother and Sister, and several others that were about her the time of her death, that she departed this Life on *Sunday* the 20th of *September*, about Midnight; which exactly corresponded with the Memorandum set down by him of the time of his Dream: Which he could no ways know



know but by the secret Communications of his Mother's departed Spirit with him in his Nocturnal Visions.

56. A Person of the fair Sex dreamed one Night she was walking in a lovely green Meadow, diapered with all the fragrant Flowers, and variegated Beauties of *Flora*; when on a sudden, she saw an ancient Sire, whose Weather-beaten Garb and meagre Countenance, caus'd him to seem to her the very Emblem of Death; this ghastly Figure she saw coming towards her with a green Bough in his Hand, sharpening it at the end; who, as she fled away from him, still pursu'd her, darting it at her; the Branch being very near her three times, but not touching her at all; but when he saw he still fell short, and could not touch her, vanished away, and left the Bough behind him; whilst she, affrighted with her Dream, awaked. And in three days after, the same Person walking for her Diversion in an inclosed Meadow, in which was a great Pond, as she drew near the side of it, was taken with a Vertigo, and in a moment hurried into the Pond with her Head forward, where she was in extream danger of drowning; but the Water bringing her a little to her Senses, she by chance, caught fast hold of a Branch that hung over the Water, or else in all probability she had been drowned. But without doubt her Dream was the Representation of her good Genii, to forwarn her of the danger she shou'd be in, by walking in such a Meadow; which she not observing, incurred so great a danger thereby.

57. *Artimedorus* gives us an Account that *Simonides* the Poet having interred a dead Corpse that he found naked on the Sea-shore, the Night following he dreamed that the same Body that he had buried, appeared to him, warning him that he shou'd not go to Sea the day following, as he had intended; which advice he observ'd, and would

wou'd have had his Fellow Travellers have tarried also one day longer, but the Wind serving, they put to Sea, and refus'd to stay for him. But a Tempest soon after arising, they were all cast away. *Simonides* being very glad that he had escaped so eminent a death, by the advice of his grateful Benefactor, made him afterwards immortal by his Poetry, building him a Sepulcher in his Poems, which the iron Teeth of Time can never wear or wash away, and thereby made himself immortal too.

58. One that was very much given to drinking, dreamed that a good Angel came to him, and bid him, in a soft Voice, take heed of Taverns, and beware of the Devil and Drunkenness: For *Ebrietas est Mater omnium Malorum*: Drunkenness is the Mother of all Mischief: Which had such an Impression upon him, that he afterwards left off immoderate drinking, and became a very sober and reformed Person: Thus by a Dream was a Drunkard reclaim'd.

59. In the year 1690. a Person who liv'd in Ireland, dreamed that he saw a Brother or near Relation of his, (who liv'd at *Amesbury* in *Wiltshire*) riding on the Downs, and that two Thieves robb'd him and murder'd him: This Dream awak'd him; but in a little time he fell asleep again, and had the same Dream repeated: Which caus'd him to write to his Relation on the account thereof; for his Dream was so particular, that he describ'd the Thieves Complexion, Stature, and Cloaths; and advis'd him to take care of himself. Not long after he had receiv'd this Monitor Letter, he rid towards *Salisbury*, and was robb'd and murder'd, and the Murderers were discover'd by this Letter, and were executed, and hang'd in Chains in the Road to *London*. Here was fair warning given, but not taken; for want of which the poor Man lost his Life.

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60. I will add but this one Instance more of Remarkable Dreams ; which in the progress of it was both a Dream and Vision : It is true, I have not yet seen it fully Accomplish'd : Altho' if we may be allow'd to draw any Conclusions from the present Providences of God, and that wonderful Success, or rather Series of Successes, wherewith he hath so eminently bless'd the Arms of the Confederates, we cannot but think it is now a fulfilling in a very eminent manner ; And that the time is now come in which he that hath inflam'd all *Europe*, shall be extinguish'd at once. And that the Reader may not think it is a Dream made for the present juncture, it will be necessary to acquaint him, That it was the Dream of a *French* Refugee, who was a Person of very good Quality, and also (which recommends him much more) of extraordinary Piety ; and was dreamed in the year 1696. and inserted by my worthy Friend, Mr. *John Dunton*, in his *Post Angel* for *January*, 1702. before the Death of King *William* of glorious and immortal Memory. The Dream it self is as follows, in the Words of the Person dreaming.

*The Fifth of September, 1696. at one of the Clock in the Morning, I dreamed what follows, viz.*

That all at once I found my self in a great Hall extraordinary long and high, built of Free Stone, without any Pictures, or any other Furniture ; and being there a good while, and looking about, I saw at the further end of the said Hall, a very tall Man in white Apparel, with a white lighted Torch in his Hand, about a yard long, which at once did cast a great Light in the Hall, the said Place before being somewhat darkish. And the aforesaid Man began to walk very slowly towards me ; and being one yard and an half distance off me, he stood still for a while, and I looking very earnestly

ly on him, he seem'd to me to be about Six Foot high, black strait Hair, Swarthy Complexion, and very lean, having a piece of Linnen sowed very strait about him, and also Linnen on his Arms like very narrow Shirt-Sleeves, but nothing upon his Head: He stared upon me a while, and also at once flung the Torch up to a great height, which was no sooner out of his Hand, but it appeared all in a Flame from one end unto the other; and falling down again, was no sooner on the Ground, but it was quite vanish'd from my sight; at which being very much amazed, I ask'd boldly of the Man the meaning of it? Who answer'd me in a small shrill Voice, *As you have seen,* said he, *The Torch flung to a great height, (making then a motion with his Arms) inflamed all over, and then falling down, extinguish'd in a moment; so the great Man that hath inflamed all Europe, shall also fall down, and be extinguish'd all at once.* Which words being ended, both Man and Hall disappear'd; I falling at the same time as it were into a Well, which made me start, and awakened me, being very much concern'd at my Dream.

*The Sixth of September, 1696. about four a Clock in the Morning, I dream'd and saw what followeth, viz.*

I found my self in the same Hall as the Morning before, but something lighter than the other time: And about the middle of the Hall, I saw the very same Man mention'd in my other Dream, with this only difference, that instead of a Torch, he had in his Hand a *Spanish* Sword, about half the Blade towards the end being all Bloody: In this manner he came towards me, standing about the distance off me as before; but of one side he appear'd to me something more frightful than the other time. However I gaz'd on him, and he on me; and all at once taking his Sword, he

told



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told me in the same Voice as before, *This is no Dream that you see, but real Truth, for it is I* (shaking his Head) *say that he shall fall.* Upon which Words with his Motion, being frightened out of my Sleep, I rubbed my Eyes, and saw that the Moon shon very much into my Room, the Shutters and Curtains being open; so that turning on my right side, (being all the time of my Dream on the left) I saw, to my very great fear and amazement, the very same Man standing by my Bedside that I had dreamed of; and rubbing my Eyes again, I could see him the plainer: However, being somewhat recover'd, I rose on my Bed, and began to say, *Our Father wish art in Heaven, &c.* (having all the while my Eyes fix'd on the Man, who look'd very sternly upon me) and when I came to the Words, *lead us not into Temptation, but deliver us from Evil,* the Man turned his Back to me, which gave me occasion to see that he had very long straight Hair, that came down almost to his middle. And then considering whether I had best ask him any Questions or no, I resolv'd to do it; so that recommending myself to God, I said to him boldly, *In the Name of the Father, Son and Holy Ghost, I command thee to tell me what thou art?* At which Question he seem'd somewhat more than sive to me, and looking all at once, as if it were very angrily, shaking his Sword, and stamping with his Feet, which I saw all Naked) though without any Noise, he answer'd me with a Voice, a little stronger than in my Dreams, and to my great amazement, in French, (all my Dreams having been in English) *vous voulez trop savoir, viz You wou'd know too much;* and at once disappeared; and I pass'd the rest of the Morning in Prayers, till the People were up.

*Monday the 25th of January, 1696-7. at Twelve of the Clock at Night, I saw what followeth, viz.*

Being gone into my Chamber, and having put the Candle upon my Chest of Drawers, and turn

turning immediately back to go to the Table I saw the very same Man that I had seen in *September* last, standing before my Scrutore, in the same white Apparell, with a Crown in his right Hand, the same Crown being a Tripple One ; which sight made my Hair stand an end ; but coming presently to my self, I recommended my self to God, and taking the Candle in my Hand, I walked towards him two or three steps, and he as many towards me : His motion frightened me so, that I could not go further ; but he came very close to me, and smiling on me, said, *Fear not, for I am thy good Genius* ; and saying these Words, he assumed the Shape of a young tall beautiful Man ; fine light colour'd Hair, a round fat Face, and had a wide white Garment, like unto a Surplice, down to the Ground. Just as he appear'd, my Candle seem'd to be out, but the Room nevertheless was rather lighter than before. The said young Man had also the above-mentioned Crown in his Hands. He smiled on me, and said to me, *That thou mayst see that I am no shadow, give me thy Hand* ; and with that took my right Hand which he squeezed ; and it seem'd to me to be very smooth and warm ; but he left it immediately : *And (said he) that thou mayst see that there is likewise substance in this Crown, take it in your Hand.* But I being afraid, and going back, he advanc'd nearer me, and put it on my Head, and I felt it very heavy ; but he took it off immediately. *And now, (said he) prepare thyself to satisfie thy Curiosity. But if ever (said he) thou revealest what thou art going to see and hear ; thou shalt dye that very moment.* With that, striking twice with his Foot, which made a great Noise, I saw several wonderful things, which were gone in about half a quarter of an hour. He only remaining by me, he ask'd me, *Et bien estes vous content ? viz. Well, are you satisfy'd ?* I answered, *Ouy, (viz. Yes)* and he taking me by thy Hand, *Adieu, donee mon cher, viz. Farewell,*

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well then, my Dear; and he immediately disappear'd: And it made such an Impression upon me, that I could not go to Bed all that Night; but remain'd reading in my Chamber by the fire-side till seven a Clock. I saw Sixteen different Shapes, seven of which I know; they all spoke to me, without my asking them any Questions, which Sixteen Shapes appear'd all at the same time, all living at present. But what they told me, I have writ down in a Seal'd Paper, which shall be seen in case I should die in a short time. The Sixteen Persons that I saw, look'd with a pleasant Countenance.

Thus much for the Dream; in the first of which, the Flaming Torch suddenly extinguish'd, points out the *French* Monarch, beyond all dispute; who having been the Fire-brand of *Europe*, is now in a fair way to be extinguish'd at once. In the second, it is as evident that the tall Man with the *Spanish* Sword, one half of the Blade being towards the end being Bloody, denotes the downfall of the Duke of *Anjou*, who had usurp'd the *Spanish* Monarchy, and whose Kingship now appears to be near an end. As to the Vision, tho he was forbid to relate what he saw, yet the pleasant Countenance of the Sixteen Shapes, as he calls 'em, which appear'd to him, presag'd no hurt to the Common Cause; And who knows but they might prefigure the several Princes and States engag'd in the present Confederacy against the House of *Bourbon*. The tall Man in the Vision telling him of his being his good Genii, confirms what we before asserted, of a good Genii, attending of and putting Men forward in the Paths of Virtue, even as the Evil Genii, attend the Wicked, to plunge them further into Sin and Wickedness.

## S E C T. VI.

*Containing divers Scripture-Instances of the Communications and Services of good Angels both by Dreams and otherways, to several Persons. Of Angels, Guardians of Countries, and of particular Persons, and their Offices towards Men, mention'd in Scripture.*

FOR those that will admit the Testimony of the holy Scriptures, it will be easie to satisfy them, both that good Angels do exist, and that they are exercis'd in the Affairs of this little World, as appears in the case of *Hagar* and *Ishmael*: God had told *Abraham* that he had heard his Prayers for *Ishmael*, and that he wou'd make of him a great Nation, but he would establish his Covenant with *Isaac*, and therefore *Ishmael* must be sent away; but when he and his Mother were reduc'd to the utmost extremity for want of Water, an Angel is sent to direct *Hagar* to a Well, *Gen. xxi. 17.* And so likewise in the Case of *Lot*, *Gen. xix.* of *Jacob*, *Gen. xxxi.* of *Moses*, *Exod. iii.* And in those Affairs that we look upon not to be so extraordinary, yet God employs the Ministry of Angels: Thus when *Abraham* sent forth his Servant to fetch a Wife for his Son *Isaac*, he assures him, That the Lord should send his Angel before him, and prosper what he went about. *Gen. xxiv. 7.* So the Lord promises the Children of *Israel*, *Exod. xxiii 20.* Behold I send an Angel before thee, to keep thee in the Way, and to bring thee into the Place which I have prepared; beware of him; and obey his Voice; provoke him not, for he will not pardon your Transgressions, for my Name is in him: But if thou shalt indeed obey his Voice, and do all that I shall speak, then I will be an

Enemy



*Enemy to thy Enemies, and an Adversary to thine Adversaries ; for mine Angel shall go before thee in unto the Amorites ;* which is repeated again, Chap. 33. *I will send an Angel before thee, and I will drive out the Canaanites.* Thus we see when Balaam went with the Princes of Moab to curse the God of Israel, 'tis said, *The Angel of the Lord stood in the way for an Adversary against him.* And the Ass saw him, and turned away several times ; but the Prophet could not see him till his Eyes were opened, and then he reverenc'd him, and received his Message, Numb. xxii. 23. 31. We read also that an Angel of the Lord came from Gilgal to Bockim to accuse the Israelites of their Disobedience and Transgression, whereupon they repented and humbled themselves, Judg. ii. 1. Another Angel appeared to Gideon, and encouraged him to deliver the People of Israel out of the Hands of the Midianites, Chap. vi. 11. An Angel also appeared to Manoah's Wife, the Mother of Sampson, promising her a Child, and directing her how he should be educated in Abstemiousness and Temperance, that he might be fit for those mighty Atchivements of delivering his People, which the Lord had design'd him for. Judg. 13. 3. As Elijah was in the Wilderness, and ready to starve, an Angel of the Lord brought him Provisions, and said to him once and again, *Arise and eat ;* in the strength of which he travelled forty Days and forty Nights. 1. Kings xix. 5. And David teacheth us, That the Angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. And again, Psal. xci. 11. *For he shall give his Angels charge over thee, to keep thee in all thy Ways.* And when the Prophet Zechariah had a Vision by Night from God, there was an Angel that talked with him, and declared to him the things which he saw. These are Instances of the Ministration

of good Angels on the behalf of the Heirs of Salvation, in the times of the Old Testament.

And that under the times of the New Testament, God made use of the Ministry of Angels, to communicate his Mind to the Children of Men, appears by the sending of the Angel, *Gabriel* to the *Virgin Mary*, to acquaint her with the joyful Tidings of her being over-shadowed with the Holy Ghost, and bringing forth a Saviour; and the same Angel had also been before with *Zacharius*, and foretold the Birth and Office of *John the Baptist*, *Luke* i. 11, 26. And the Pool of *Bethesda* had its Sanative Vertue communicated to it by the Ministry of an Angel; for so the Evangelist tells us, *John* v. 4. *An Angel went down at a certain Season, and troubled the Water; whosoever then, first after the troubling the Water, stepped in, was made whole of whatsoever Disease he had.*

After the Ascension of our blessed Saviour, and the coming of the Holy Ghost, when the Apostles were committed to Prison for Preaching the Gospel, the Angel of the Lord came by Night, opened the Prison-doors, and brought them forth; *Acts* v. 19. Also the Angel of the Lord spake unto *Philip*, to arise and go toward the South; to the way that goeth down from *Jerusalem* unto *Gaza*, which is desert, in order to the converting of the *Ethiopian Eunuch*. An Angel of God appeared also in a Vision to *Cornelius*, the devout Centurion, requiring him to send to *Joppa* for *Peter*, who should teach him what he should do, *Acts* x. 3. And when afterwards the same *Peter* was imprisoned by *Herod* the King, behold the Angel of the Lord came upon him, and a Light shined in the Prison, and he smote *Peter* on his Side, and raised him up, saying, *Arise quickly*; and his Chains fell off from his Hands, and the Angel said unto him, *Gird thy self, and bind on thy Sandals*; and so he did; and he said unto him,  
Cast

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*Cast thy Garment about thee, and follow me ; and he went out and follow'd him, and wist not that it was true that was done by the Angel, but thought he saw a Vision. When they were past the first and second Ward, they came unto the Iron Gate that leadeth unto the City, which opened unto them of its one accord ; and forthwith the Angel departed from him : And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his Angel and delivered me, Acts xiii. 7, 8, 9, 10, 11. And when the Apostle, Paul, in his Voyage to Italy, was in danger of Shipwrack, an Angel visited him, and assured him, That none belonging to the Ship, should be drowned : For, said he, there stood by me this Night, the Angel of God, whose I am, and whom I serve ; saying, Fear not, Paul, thou must be brought before Cæsar ; and lo God hath given thee all that sail with thee, Acts xxvii. 23.*

Thus does it sufficiently appear, that good Angels, both by the appointment of the Sovereign Creator, and the Excellencies of their own Natures, are always sedulous, ready and willing to serve, assist, succour and illuminate good and vertuous Men ; and it is the Doctrine of the wise Antients, That not only every Person, Man or Woman, from his or her first coming into this World, hath in an especial manner, a particular good Angel deputed ; which therefore is called his or her Guardian Angel, or good Genius ; and that another evil Angel, of a direct contrary Nature or Property, is always attending us, thence called *Cacodemon* : And sure I am, our blessed Saviour intimates something to this purpose, when he bids his Disciples *take heed that ye despise not one of these little ones ; for, says he, If ye say unto you, That in Heaven their Angels do always behold the Face of my Father which is in Heaven :* And it appears to me to have been the common Opinion of the Jewish Church ; for in that

fore-cited Story of *Peter's* Deliverance out of Prison, by the Angel, he repairs to the House of *Mary* the Mother of *John*, whose Sirname was *Mark*; and when the Maid came and told the Brethren that were met there to pray for *Peter's* Enlargement (whom they supposed to be in Prison) that *Peter* was at the Door, they, not believing her, said, *It is his Angel*; which plainly Argues what a firm Opinion and Belief not only the Jewish Church, but also the faithful Christians of old, had in this matter. As to the having an evil Angel always attending us, which from thence was called by the Ancients *Cacodemon*, or an evil Genius, the Scripture is silent therein; only this may be said for it, that both the holy Scriptures and our own experience sufficiently informs us, That the Devil is a most malicious and inveterate Spirit, and indefatigable in his endeavours to tempt us to Evil, going about continually like a roaring Lion, seeking whom he may devour; and the more devoted to goodness he finds any, thro' the workings of Divine Grace, the more solicitous he is to draw 'em away to evil, which yet ought not to discourage us, because we have an unseen Guardian on our side, which is stronger than he.

Nor is it only single Persons, that have their Guardian Angels, but Countries also have particular Angels assigned to their Government, or superintendency: And this some Annotators are of Opinion is the meaning of that Text, *Deut. xxxii. 8.* which in some Translations is thus render'd, *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, when he set the bounds of the People, according to the Number of the Sons of God; that is, allotted to all the several Nations distinct Rulers and Supervisors amongst the holy Angels, here called the Sons of God.* But this is more evident from the xth Chapter of the Prophet *Daniel*, where



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where (after *Daniel* had spent three Weeks in Praying, Mourning and Fasting) an Angel comes to him, and said to him, *O Daniel, greatly beloved, understand the Words I speak unto thee; for unto thee am I now sent; for from the first Day that thou didst set thy Heart to understand, and to chasten thy self before thy God, thy Words were heard, and I am come for thy Word's sake; but the Prince of the Kingdom of Persia withstood me one and twenty Days; but lo Michael, one of the chief Princes, came to help me, and I remained there with the Kings of Persia: Now I am come to make thee understand what shall befall thy People in the latter Days.* —

And having strengthened the Prophet, he proceeded thus: *Knowest thou wherefore I come unto thee? And now will I return to fight with the Prince of Persia; and when I am gone forth, lo the Prince of Grecia shall come: But I will shew thee that which is noted in the Scriptures of Truth; and there is none that holdeth with me in these things, but Michael your Prince: Giving him thereby to understand the several respective Angel-Guardians, or Titular Intelligences of those Nations; whereby Strivings and Oppositions of the Guardian-Angels and Chief Princes of other Countries, Places and People, are more than intimated between these internal Princes; the prime Occasions and first Motives whereof, are generally given to them by the sinful Vanities of Men below; for from thence proceed all those Judgments and Miseries which the evil Angels take Advantage of, to insnare Men in a thousand Mischiefs, unheard of Debaucheries, idle Dreams, and lying Visions.*

For the Lord, who is a God of infinite Holiness and Purity, doth not visit any with heavenly Dreams or Angelical Visions, but such whose Temples are undefiled with Blood and Uncleaness, and their Hands unstained with Oppression or Violence: 'Tis only those Righteous and Un-

spott: 4

spotted Persons that have been admitted into his Pure and Holy Presence; and granted them his good Angels to teach, guard, and defend them from Sin and Evil: And these in the latter, as well as the former Ages, have received such gracious Visits from him; frequently sending his holy Angels, both to encourage them in the pursuit of Vertue and Goodness, and to prevent them from falling into Evil; nor can it be otherwise, seeing their Angels do always behold the Face of the Heavenly Father.

But to such as live in Uncleanneſs and Riot, in Chambering and Wantonneſs, in Oppreſſion and Cruelty, he ſends Angels as the Executioners of the Divine Vengeance, which hence are called *Destroying Angels*, 1 Chron. xxi. 12. where it is ſaid God ſent an Angel to deſtroy Jeruſalem; but upon David's Repentance, God repented him of the evil, and ſaid to the Angel that deſtroyed, *It is enough, ſtay now thine. Hand* And thus God ſent an Angel againſt the *Aſſyrians*, and ſmote an Hundred fourſcore and five Thouſand of them, when *Senacherib*, King of *Aſſyria*, proudly preſuming upon the Strength and Number of his Army, had blaſphemed the God of *Iſrael*. And when in like manner *Herod* had accepted the Blaſphemous Flatteries of the People, *Acts*, xii. 23. *Immediately the Angel of the Lord, ſmote him, becauſe he gave not God the Glory, and he was eaten up with Worms.* So likewiſe the Angel that ſlew the Firſt-born of the *Egyptians*, is called the *Destroyer*; and ſo alſo the Angel that ſmote the rebellious *Iſraelites* in the *Wilderneſs*; and therefore St *Paul* exhorts the *Corinthians*, not to murmur as ſome of them murmured, and were deſtroyed of the *Destroyer*, 1 Cor. x. 10. And *David*, in the lxxviii<sup>th</sup> *Psalm*, ſpeaking of the *Plagues* that God brought upon the *Egyptians*, ſays, *He caſt upon them the fierceneſs of his Anger, Wrath and Indignation and Trou-*

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ble, by sending evil Angels among them; that is, by sending out, or granting Commissions to evil Angels to vex and plague them; for they are always ready enough for that Work, whenever they have Commission so to do. And for this reason were they so ready to offer themselves to be a lying Spirit in the Mouths of the false Prophets, to persuade *Ahab* to go up to *Ramoth-gilead*, (*1 Kings* xxii. 20.) that he might be slain there.

But tho the evil Angels are so ready to be made the Ministers of Divine Vengeance upon the Wicked, yet it is the good Angels that are the Guardians of those that are good and vertuous, and hence we read that the Patriarch *Jacob*, acknowledging God's Divine Hand of Providence, saith to his Son *Joseph*, *The Angel which hath delivered me from all Evil, bless the Children.* And in the New Testament there is not only abundant Testimony given of the Ministration of Angels to the Church, but to the Head of it also; for we read, *Mat.* iv. 11. That after the Devil had tempted our blessed Saviour, and found nothing in him to fix his Temptations upon, *that Angels came and ministered unto Him*; as was their Duty to him who is the Lord of Angels.

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SECT.

## S E C T. IX.

*Containing several Instances of the Communications of Good Angel's with Men, both by Dreams and Visions. Collected from Authentick Histories.*

**I**A M not ignorant that in this Sadducean Age in which we live, there are many who account Angels no more than divine Praises; and some there are that go further, and will not stick to say, (maugre Scripture, Reason and Experience) that they are meer Phantoms, Created for the present Occasion, and when their Business is over, manumitted into old Vanity and Nothing: These are the Notions of Hobbists, Scepticks, and Atheists; to whom I have no more to say (for I intend not to enter into the List, of Disputation with 'em) but to submit what has been cited in the fore-going Section from the holy Scriptures, and the Instances that shall be given in this, from Authentick History, to the sober and mature consideration of the Impartial Reader.

1. *Edwyn, King of Northumberland*, then a Pagan, being by himself alone, and solitary, there appeared to him one who said, 'I know well the Cause of thy Heaviness; what would'st thou give to him that would deliver thee from this fear? I would, said *Edwyn*, give all that ever I could make. And what, said the other if I make thee a mightier King, than any of thy Prognitors? *Edwyn* answer'd as before. Then said the other, what if I shew thee, a better way and kind of Life, than was ever known to any of thy Ancestors? Wilt thou obey, and do after my Counsel? Yes, said he, with all my Heart. Then the other laying his Hand upon his Head, said, 'When this Token happens unto thee, then remember this  
time



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'time of thy Tribulation, and the Promise that thou hast made, and the words I have spoken; and so vanished out of his sight. But afterwards, being over-born by the Counsel of his Nobles, he deferred to perform his Promise. Afterwards, being struck at with the envenom'd Sword of a certain Ruffian, sent by the King of the West-Saxons to assassinate him, but escaping by the Interposition of one of his Servants, (who received the Sword through his own Body) being himself only Wounded with the Swords Point; with which Wound he lay long. Upon his recovery he goes against the West Saxons, promising Jesus Christ upon his Victory to be baptised; which tho' he obtained, yet he was slow in performing his Promise; only he left off his Idolatrous Services, and heard Bishop *Paulinus* Preach; till the Bishop came to the King at fit season, and laying his Hand on his Head, ask'd him if he remembred not that Token? Upon which, he was presently Baptized, and destroyed his Idols, with their Altars. Clarks Examp. and Martyrol.

2. When *Theodosius Jun.* sent his Army under *Ardubarius Jun.* against the *Persians*, for the Relief of the persecuted Christians, and the Citizens were sad and heavy, as fearing the event of the War, a Company of Angels appeared to certain Christians in *Bythmia*, that were travelling to *Constantinople*, and willed them to be of good Cheer, and to pray, and put their trust in God; and then to expect confidently the good Success and Victory of *Ardubarius*: For God had sent them as Governours and Sovereign Captains of that War. *Idem.*

3. *Ruffinus*, in his Ecclesiastical Story, reports That one *Theodorus* a Martyr, told him, that when he was hanging ten hours upon the Rack, for Religion, under *Julian's* Persecution, his Joynts distended and distorted, and his Body exquisitely tortured with change of Executioners,

so as never Age could remember the like ; he felt no Pain at all, but continued all the while, in the sight of all Men, singing and smiling ; for there stood a comely young Man by him on his Gibbet, which with a clean Towel still wip'd off his Sweat, and pour'd cool Water upon his Limbs, where-with he was so refreshed, that it griev'd him to be let down. So far Dr. *Joseph Hall*. But *Socratis Scholasticus* adds, that *Ruffinus* had acquaintance with this *Theodorus*, and discoursed him upon't ; to whom he said, that he was so comforted and confirmed in the Faith thereby, that the Hour of his Torment was unto him rather a delectable Pleasure than a doleful Pain, *Scocrat. Schol. Eccl. 1. 3. c. 16.*

4. *Bodinus*, who had it from the Mouth of the Man whom it concerned, a holy and pious Man, and an Acquaintance of *Bodinus's*, tells us, That he had a certain Spirit that did perpetually accompany him ; which he was then first aware of, when he was about Thirty Seven years of Age ; but conceived that the said Spirit had been with him all his Life-time ; as he gathered from certain Monitory Dreams and Visions, whereby he was fore-warned as well of several Dangers as Vices. That this Spirit discovered himself to him, after he had for a whole year together earnestly prayed to God to send a good Angel to him, to be Guide and Governour of his Life and Actions ; adding also, That before and after Prayer, he used to spend two or three hours in meditation and reading the Scriptures, diligently enquiring with himself what Religion might be the best, beseeching God that he would direct him, to it. And that he did not allow of their way, that at all Adventures pray for their Confirmation in that Opinion they are in, whether it be right or wrong : That whilst he was thus busie in matters of Religion, he lit on a Passage in *Phlio-Judeus de Sacrificis*, where he writes, That a good and holy

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holy Man can offer no greater nor more acceptable Sacrifice to God, than the Oblation of himself; and therefore, following *Philo's* Counsel, that offered his Soul to God; And that after that, amongst many other Divine Dreams and Visions, he once in his Sleep seemed to hear the Voice of God saying to him, I will save thy Soul: I am he that appeared unto thee: Afterwards the Spirit would knock at Door about Three or Four a Clock in the Morning; tho' he rising, and opening the Door, could see no Body: This Trouble and Boysterousness made him begin to conceit that it was some ill Spirit that thus haunted him; and therefore he daily prayed earnestly to the Lord, that he would be pleased to send his good Angel to him; and often also Sung Psalms, having most of them by Heart. Wherefore the Spirit knocked more gently at the Door, and one Day discovered himself to him waking, which was the first time that he was assured by his Senses that it was he: For he often touched and stirred a Drinking Glass that stood in his Chamber, which did not a little amaze him. Two Days after, when he entertained a Friend of his, Secretary to the King; his Friend was much abashed, while he heard the Spirit thumping on the Bench hard by him, and was stricken with fear; but he bid him be of good Courage, there was no hurt towards him; and the better to assure him of it, told the truth of the whole matter. From that time, saith *Bodinus*, he did assure that this Spirit was always with him, and by some sensible Sign did ever Advertise him of things; as by striking his Right Ear, if he did any thing amiss; if otherwise, his Left. If any Body came to circumvent him, his Right Ear was strook; but if a good Man, and to good end accosted him, his Left. If he was about to Eat or Drink any thing, that wou'd hurt him, or intended to do any ill Action, he was inhibited by a Sign; and if

if he delayed to follow his Business, he was quickened by a Sign given him. When he began to praise God in Psalms, and to declare his marvellous Acts, he was presently raised and strengthened by a Supernatural Power. He daily begg'd of God that he would teach him his Will; and set one Day of the Week apart for Meditation, and Reading the Scripture and singing of Psalms, and did not stir out of his House all that Day: But in his Ordinary Conversation, he was sufficiently merry, and of a chearful Mind, for which he cited that saying, *Vidi facies sanctorum letas*. But in his conversing with others, if he had at any time talked vainly and indiscreetly, or had some Days together neglected his Devotions, he was forthwith admonished thereof by a Dream. He was also admonished to rise betimes every Morning, about four a Clock, with a Voice coming to him while he was asleep, saying, *Who gets up first to Pray?* He was often admonished likewise to give Alms, and he observed, that the more Charity he bestowed, the more prosperous he was. On a time, when his Enemies sought after his Life, knowing he was to go by Water, his Father in a Dream brought two Horses to him, the one white, the other bay; and thereupon he bid his Man hire him two Horses, and tho' he said nothing of the Colours, his Man brought him a white Horse, and a bay one. In all difficulties, &c. he us'd to ask Counsel of God, and one Night, when he had begg'd his Blessing, while he slept, he saw a Vision, wherewith his Father seemed to bless him. At another time when in great danger, and was newly gone to Bed, he said the Spirit would not let him alone, till he had raised him again, whereupon he watched and prayed all that Night; and the Day after, escaped the hands of his Persecutors, in a wonderful manner; which done, in his next Sleep, he heard a Voice saying, *Now sing, Qui senet in latibulo altissimi, &c.* Once where



where he attempted to speak to this Spirit, he struck the Door with such a vehemency, as if he had knock'd upon it with a Hammer, to signify his dislike of the matter. If he took an ill Book into his Hand to read it, the Spirit would strike it, that he might lay it down; and so likewise wou'd hinder him from writing and reading over much *Bodinus* enquiring whether he ever saw the Shape or Form of this Spirit, he told him that whilst awake, he never saw any thing but a certain Light, very bright and clear and of a circular Figure; but that once being in Jeopardy of his Life, and having heartily pray'd to God that he would be pleased to provide for his safety, about break of Day, amidst his slumberings and wakings, he espied on his Bed where he lay, a young Boy clad in a white Garment tinged with Purple, and of a Vissage admirably Lovely and Beautiful to behold. This he confidently affirmed to *Bodinus* for a certain truth. *H. More, Antidotes against Atheism.* Edit. 2. p. 245. &c.

5. *Cotterus*, accounted by *Comenius*, as a Prophet of *Silesia*, and sorely persecuted by the Emperour's Prefect, was A. C. 1628, entertain'd by *Adam Pohe*, a Sadler, of *Sprattovia*, for half a years gratis, till the time of his Imprisonment. The next year *Adam* falling Sick and Lame, his Nerves shrunk up, and he was confined to his Bed for half a year: A Day before the Emperours Commissioners came to reform the Town, (as they called it) a young Man appeared by his Bed-side in white Cloathing saying, *Adam* This is the Day wherein God hath decreed to take vengeance on the City: Arise, Go in the Name of the Lord, put on thy Cloaths, and with thy Wife and young Daughters fly away, make haste: Upon which he recovered and escaped. *Hist. Prophet.* p. 22.

6. *Cutbert Sympson*, Deacon of the Congregation in *London* in *Queen Mary's* Reign, being imprison'd

imprison'd in the Stocks the Day before his condemnation, about eleven of the Clock toward Midnight, heard one coming in, first opening the outward Door, then the second, then the third, and so looking into the said *Cutbert*, having no Candle or Torch that he could see, but giving a comfortable Brightness and Light, joyful to the Heart, and saying *Ha!* unto him, departed again. Which doubtless was to strengthen him against his Martyrdom, which soon after followed. *Fox Martyrol.*

7. It is a very memorable thing, which (from the Mouth of a very credible Person who saw it) *George Buchanan* relates concerning *James* the Fourth, King of Scotland, who intending to make a War with England, a certain Old Man of a venerable Aspect, and clad in a long blue Garment, came to him at the Church of *St. Michaels* at *Linthgow*, while he was at his Devotions, and leaning over the Cannons-Seat, where the King sat, said, *I am sent unto thee, O King, to give thee warning that thou proceed not in the War thou art about; for if thou do, it will be thy Ruine:* And having so said, he withdrew himself back among the Multitude: The King after Service was ended, enquired earnestly for him; but he could no where be found; neither could any of the standers-by feel or perceive how, when or, where he passed from them, having as it were vanished in their Hands. But no warning could divert the King's Destiny; tho' his Queen dreamed that she had seen him fall from a great Precipice, and that she had lost one of her Eyes, &c. But he answering, These were but Dreams, marched on, and Fought with the English, and was Slain in *Flodden-field*, with a great Number of his Nobility and Souldiers, upon *September. 9. 1513.* *Bakers Chron.*

8. When *Melandhon* with others was on a time at *Spire*, *Faber* preached, and spake many shameful things touching Transubstantiation, and the

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worshipping of Consecrated Bread ; which when *Grinaus* had heard, he came to him when his Sermon was done, and said, That forasmuch as he heard his Sermon concerning the Sacrament, he was desirous to speak with him privately about that matter ; which when *Faber* heard, he answered that it was what he had most desired to speak with him, especially concerning such a matter, and invited him home to his House. *Grinaus* suspecting nothing, returned to his Friends again, and told them that the next Day he was to dispute with *Faber*. But in the mean time, *Faber* seeking to intrap *Grinaus*, went to a Nobleman and got an Order from him, to the Burgermasters, to seize upon *Grinaus*, and cast him into Prison. *Grinaus* and his Friends intending to go to the Place, they had scarce begun Dinner, when there came an Old Man to the Place where they dined, and sent for *Melancthon* to come and speak with him at the Door ; asking him for *Grinaus*, whether he were within ? To whom he made answer that he was. Tell him, said he, that he is in danger, which, if he would avoid, he must fly forthwith. Which when *Melancthon* had told *Grinaus*, and Counsell'd him to flee, he did as he desired. *Melancthon*, Dr. *Cruciger* and he, arose from the Table, went out, their Servants followed, and *Grinaus* went in the middle ; they had not passed four or five hours, but the Servants where they Lodged were seeking for *Grinaus*, and not finding him there, they left off searching. *Grinaus* asked many if they knew this Man, being desirous to thank him for his good Turn. But none could tell him who he was, nor could see him afterwards. I verily think, says *Melancthon*, that this unknown Man was an Angel. When they had brought *Grinaus* to the Rhine, he took a Boat, and passed over in safety. *Doom warning to Judgment.* p. 4. 20.

9. The same *Melancthon* reported that he was well assur'd by a substantial and credible Person that

that in a Village near to the City of *Ligner*, a certain Woman commanded her Son to fetch home the Cattle that were feeding by a Wood's side ; and when the Boy had staid somewhat too long, there fell a great Snow that covered all the Hills thereabouts ; Night drew on, neither could the Boy pass those Hills : The Day following, the Parents being no more careful for their Cattel, but for the Life of their Son, looking for his coming ; neither could they for the depth of the Snow pass those Hills to seek their Son. The third Day, going forth to seek their Son, they found him sitting in an open place of the Wood, where there was no Snow, who smiled upon his Parents as they came towards him. And the Boy being asked why he returned not home ? Answered, That he looked when it should be Night, not knowing that a Day was already past, neither had he felt any Annoy, or Tempest of the Snow. And being further asked whether he had eaten any thing ? he answered, That there came a Man unto him, who gave him Bread and Cheese. So doubtless, says my Author, this Lad was saved by Angels in the middle of Winter ; and without doubt that Man was an Angel that gave the Boy Bread and Cheese. *Manlius*, Fol. 17. and *Batemans Doom*, p. 421.

10. Mr *Patrick Sympson's* Wife, (*Martha Barson*) in her last Sickness, was sorely assaulted by Satan, who suggested to her, that she shou'd be given over into his hands : So that most unlike to her former practice, she would break forth into dreadful and horrid Expressions ; and it was most violent on a Sabbath Day in the Morning, when Mrs. *Sympson* was going to preach ; whereupon with an heavy Countenance he stood silent for a time, and at last kneeled down and prayed, which she no whit regarded : After which he turned to the Company that were present, and said, That he was sure that they who were now Witness of that



that sad hour, should yet see a gracious Change ; and that the Devil's Malice against that poor Woman should have a shameful foile.—Her Distraction continued till *August* the 9th, which Morning, at the very dawning of it, he went into the Garden, and shut the Door, where for many hours he was alone : But a godly Woman, one Mrs, *Helen Garner*, Wife to one of the Bailiffs of *Sterling*, who had been with his Wife all Night, apprehending that Mr. *Sympson* might wrong himself by much Grief and fasting, by some help did climbe over into the Garden : But as she came near to the Place where Mr. *Sympson* was, she was terrified with an extraordinary Noise which made her fall to the Ground ; it seemed to her like a mighty rustling of Multitudes running together ; and withal, she heard such a melodious sound as made her judge that it was more than human : Whereupon she prayed to God to pardon her Rashness, which her Affections to that good Man of God had carried her to. Yet afterwards going forward, she found him lying upon the Ground, and earnestly intreated him to tell her what he had from God ? He (when she had promised not to reveal it so long as he lived) said, *O what am I, being but Dust and Ashes, that the holy Ministering Spirits shou'd be sent by the Lord to deliver a Message to me !* Adding *That he had seen a Vision of Angels, who did with an audible Voice give him an Answer concerning his Wife's Condition.* And returning into his House, he said to all that were present, *Be of good Cheer, for I am sure ere ten hours be past, that this Brand shall be pluck'd out of the Fire.* And after, praying by his Wife's Bedside, and making mention of *Jacob's* wrestling in Prayer, she sat upright in the Bed, and drawing aside the Curtain said, *Thou art this Day Jacob, who hast wrestled and also prevailed : And now God hath made good his Words which he spake this Morning to you, for I am plucked out of the bands*

*hands of Satan, and he shall have no more Power over me.* This blessed Interruption made him silent for a time, but afterwards he proceeded in Prayer, and magnify'd the Riches of God's Love towards her. And from that hour she spake most Christianly and comfortably, even to her Death, which was the *Friday* following, *Clerk's Lives*, last Vol. p. 217, 218.

10 In the year 1539, not far from *Sittain Germany* in the time of a great Dearth and Famine, a certain godly Matron having two Sons, and being destitute of all manner of Sustenance, went with her Children to a certain Fountain hard by, praying unto Almighty God, that he wou'd there relieve their Hunger by his Infinite Goodness: As she was going, a certain Man met her by the way, and saluted her kindly, and asked her, *Whither she was going?* Who confessed that she was going to that Fountain there, hoping to be relieved by God, to whom all things are possible; *For if he nourished the Children of Israel in the Desert, forty years, said she, how can it be hard for him to nourish me and my Children with a Draught of Water?* And when she had spoken these Words, the Man (who was doubtless an Angel of God) told her, *That seeing her Faith was so constant, she should return home, and there should find Six Bushels of Meal for her and her Children.* The Woman returning, found that true which was promised. *Beards Theater*, p. 442.

11. Under the Emperour *Mauritius*, the City of *Antioch* was shaken with a terrible Earthquake after this manner: There was a certain Citizen so very Compassionate and Charitable to the Poor, that he would never neither Dine or Sup without he had at least one poor Man to be with him at his Table: Upon a certain Evening, seeking, for such a Guest, and finding none, a grave Old Man met him in the Market-Place, clothed in white, with two companions with him, whom he intreated to Sup with him: But the Old Man

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answered him, *That he had more need to pray against the Destruction of the City; and presently shook his Handkerchief against one part of the City; and then against another; and being hardly intreated, forbore the rest.* Which he had no sooner done, but those two parts of the City, terribly shaken with an Earthquake, were thrown to the Ground, and thousands of Men slain; which this good Citizen seeing, trembled exceedingly. To whom the Old Man in white said, *By reason of charity to the Poor, his House and Family were preserved.* And presently these three Men (which no question were Angels) vanished out of sight. *This Story Sigibert in his Chronicle reporteth, Anno 583.*

*Hottinger tells a very strange Story out of Naclerus and Evagrius, to this purpose: It was an antient Custom at Constantinople, at a Communion, to call for the young Children that went to School, and give them the Parcels of Bread and Wine which were left; at the doing of which, the Child of a certain Noble-man, a Jew, was with the Children, who took of the Bread, and eat with them: His angry Father, who was a Glass-maker, put him into an Oven burning hot with Coals: His Mother, after three days, finding him alive in the Furnace, he told her, *A Woman in Purple Habit came often to him, and brought Water to quench the Coals, and Meat to allay his Hunger.* The Mother and the Child were afterwards converted and baptized, and the Father crucified by Command of Justinian the Emperor: Mr. Beard relates the same out of Nicephorus, Lib. 17. Chap. 35.*

13. Mrs Katharine Stubs, when she was upon her Death-Bed, said, *O if you saw such glorious Sights as I see, you would rejoyce with me: For I see a Vision of the Joys of Heaven, and of the Glory that I shall go unto: And I see infinite Millions of Angels*  
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*attendant upon me; and watching to carry my Soul into the Kingdom of Heaven. See her Life.*

14. *Samuel Wallace of Stamford in Lincoln-shire, a very pious good Man, a Shoe-maker by Trade, having been 13 years sick of a Consumption, upon Whit-sunday, after Sermon, 1659. being alone in the House, and reading in a Book call'd Abraham's Suit for Sodom, he heard some body knock at the Door; upon which he rose, and went with his Stick in one Hand, and holding by the Wall with the other, to see who was at the Door; where he found a proper grave old Man, with Hair as white as Wool curled up, and a white broad Beard, of a fresh Complexion, with a fashionable Hat, little narrow Band, Coat and Hose of a Purple Colour, pure white Stockings, and new black Shoes, tied with Ribbons of the same Colour with his Cloaths, without Spot of Wet or Dirt upon him, tho it rained when he came in, and had done all that Day; Hands as white as Snow, without Gloves; who said to him, Friend, I pray thee give to an old Pilgrim a Cup of small Beer. Samuel Wallace answering, I pray you, Sir, come in. He reply'd, Call me not Sir, for I am no Sir; but yet come in I must, for I cannot pass by the Door before I come in. Wallace, with the help of his Stick, drew a little Jug-Pot of small Beer, which the Pilgrim took, and drank a little, then walk'd two or three times to and fro, and drank again; and so a third time, before he drank it all. And when he had so done, he walked three or four times as before; and then coming to Wallace, said, Friend, I perceive that thou art not well: Wallace reply'd, No truly, Sir, I have not been well these many years: Then he asked, what his Disease was? Wallace answered, A deep Consumption, and our Doctors say, 'tis past Cure. To which the old Pilgrim reply'd, They say well; but what have they given thee for it? Truly nothing, said he, for I am very poor, and not able to follow the Doctor's*



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For's Prescriptions; and so I have committed my self into the Hands of Almighty God, to dispose of me as he pleaseth: The old Man answered, Thou say'st very well: But I will tell thee by the Almighty Power of God what thou shalt do, only observe my Words, and remember them, and do it: But whatsoever thou dost, fear God and serve him. To Morrow Morning go into thy Garden, and get there two red Sage Leaves, and one Leaf of Bloodwort, put these into a Cup of small Beer, let them lie there for the space of three days together, drink thereof as often as need requires, but let the Leaves remain in the Cup; and the fourth Morning cast them away, and put three fresh ones in the room; and thus do for twelve days together, neither more nor less: I pray thee remember what I say, and observe and do it, but above all, fear God, and serve him. And for the space of these twelve days, thou must neither drink Ale nor strong Beer, yet afterwards thou mayest, to strengthen Nature, and thou shalt see that before these twelve days are expired, through the great Mercy and Help of Almighty God, thy Disease will be cured, and the frame of thy Body alter'd, &c. with much more to this purpose: Adding withal, that he must change the Air, and then his Blood would be as good as ever it was, only his Joints would be weak as long as he liv'd. But above all, said he, Fear God and serve him. Wallace asked him to eat some Bread and Butter, or Cheese, He answered, No Friend, I will not eat any thing; the Lord Christ is sufficient for me, neither but very seldom do I drink any Beer, but that which comes from the Rock: And so Friend, the Lord God in Heaven be with thee. At parting, Samuel Wallace went to shut the Door after him, to whom the old Man returning half way into the Entry again, said, Friend, I pray remember what I have said, and do it: But, above all, Fear God and serve him. Wallace said he saw him pass along the Street, some half a score yards from his Door, and so he went in. But no Bo-

dy else saw this old Man, tho many People were standing in their Doors near *Wallace* his House. Within four Days, upon the use of this Drink, a Scurff arose upon his Body, and under that a new fresh Skin ; and in Twelve Days, he was as strong as ever he had been, and healthful, and except only a little Weakness in his Joynts. And once in the Twelve Days, by the Importunity of some Friends, drinking a little strong Drink, he was struck Speechless for 24 hours. Many Ministers hearing the report of this Wonderful Cure, met together at *Stamford*, and considering all the Circumstances, and consulting about it, for many Reasons concluded the Cure to be done by the Ministry of an Angel. A particular good Friend of mine, Mr. *Laurence Wise* Minister of the Gospel, deceased, had the whole Relation from *Wallace* his own Mouth : For going soon after this into *Scotland*, he took *Stamford* in his way, and went to *Wallace* his House, and discours'd an hour or two with him, and does not at all doubt that it was a good Angel that was sent by the Father of Spirits, that came to his House, and wrought this Cure upon him.

15. Dr. *Tate*, with his Wife and Children, being stripped, and forced to flee for their Lives by the *Irish*, when they were Murdering thousands in their Rebellion in 1641. They were wandering in unknown Places, upon Commons covered with Snow ; and having no Food, and she carrying a Sucking Child and having no Milk, she went to lay down the Child to die ; and on the Brow of the Bank, she found a Sucking-Bottle, with sweet Milk in it, no Footsteps appearing in the Snow, of any that should bring it thither, and far from any Habitation ; which preserved the Child's Life, who afterwards, became a Blessing to the Church. *Histor. Disc. of Apparit. p. 159.*

16. When Prince *Rupert* march'd with his Army thro' *Lancashire* to *York-Fight*, where he was  
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over-thrown, the Town of *Bolton* made some resistance in his Passage, and he gave them no Quarters, but kill'd Men and Women. When he was gone, those that escaped, came out from the Places where they lurked; and an Old Woman found in the Streets a Woman kill'd, and a Child by her not dead: The Old Woman took up the Child, and to still its crying, put her own Breast to the Child, which had not given Suck of about Twenty years: The Child being quieted, she presently perceived Milk to come, and continued to give the Child sufficient Milk, till it was provided for. I had the full Assurance of this, says my Author, from Mrs. *Hunt* of *Harrow* on the *Hill*, who was one of the Women appointed by the Committee, to make Trial of the Case, whether it were so or not; and she found it true; and the Old-Woman's Breasts to give the Child Milk: And this was adjudged to be effected by the Agency of a good Angel, thro' his Power who is the Lord of Angels.

17. There was a Relation publish'd at *London* Anno 1671. by one *Thomas Aylstre*, concerning his Son, a Scholar at *Christ's Hospital*, who having a Mind to go to Sea, and being put off by delays with his Father, at last was told by one in the habit of a Seaman, with his Cloaths of sad colour'd Silk Water'd, and over them a sad-colour'd Cloth Coat with Gold Buttons, a plain Cravat, a Cane with a Silver Head, and a Sword by his side, That if he went to Sea, he should have a Flux that would cost him his Life; that all the rest of the Men should go safe; and that he knew this very well: Adding, *My Son, before the Sun be down, That shall be ty'd that was never ty'd before, and before the Morrow Sun be down, that shall be loose, that was never loose before.* And afterwards, on his way from the Bridge, where this was spoken, he said to the Boy, Do you believe what I have said? (The Boy answered No)

Do you not remember that *Zacharias* was struck dumb? quoting *Luke i.* I do remember, saith the Boy; but that was because he did not believe the Angel, &c. The Person reply'd, It may be so with you. Said the Boy, Are you an Angel? No answer was made; the Man departed, the Boy goes home, leans upon the Table, could not speak; with Tears trickling down his Cheeks, and smiting on his Breast, made Signs for a Pen and Ink, &c. Writes down, *I cannot speak; speak to me, and I shall understand*: And so he continued for twenty four hours. At last his Father reading to him, and citing *Psal. lvi. 3.* he Coughed three times, and somewhat gave a Jerk, like the breaking of a String; upon which his Tongue was loosed, and he spake, saying, *Blessed be God I can speak*, &c. He afterwards firmly believing that it was an Angel with whom he had discoursed.

18. Dr. *Richard Nepier* was a Person of great Abstinence, Innocence and Piety: He spent every Day two hours in Prayer with his Family: When a Patient or Querent came to him, he presently went to his Closet to Pray, and told to Admiration the Recovery or Death of the Patient. It appears by his Papers, that he conversed with the Angel *Raphael*, who gave him the Responses. *Elias Ashmole Esq;* had all his Papers, where is contained all his Practice for about Fifty years; which Mr. *Ashmole* carefully bound up, according to the years of our Lord, in several Volumes in Folio, which are now repositied in the Library of the *Musaeum* in *Oxford*: Before the Responses stands this Mark---*RR*is, which Mr. *Ashmole* said was *Responsum Raphaelis*: The Angel told him if the Patient were Curable, or Incurable. There are also several other Queries to the Angel, as to Religion, Transubstantiation, &c. which I have forgot, says my Author: I remember one is, Whether the good Spirits, or the bad, be most in Number? *RR*is, The Good.

19. The



19. The following Passage is related in the Life of that holy Man, *Mr. John Dod*: That one Evening (tho' he had other work then to attend) he could not be satisfied in himself without going to such a Neighbour's House, tho' he knew of no Business he had there: When he came thither, he told his Neighbour, he knew not what he was come for; but he could not rest in his Spirit until he had visited him. The poor Man was astonished at his Words; for he had in the Violence of a Temptation put a Rope into his Pocket, to have destroyed himself, had not *Mr. Dod's* thus coming prevented it: There is no doubt but there was an Angel of the Lord in this Providence: by which this poor tempted Man was rescu'd from the Jaws of Death.

20. There are sometime (says *Mr. Mather*) very unaccountable Motions and Impressions of the Spirits of good Men, which are wrought in them by the Ministry of holy Angels, whose work it is to prevent and disappoint the designs of Satan, and of his evil Angels: I remember one relates, says he, a remarkable Passage of a good Man, that when he was Reading in his House, he could not rest in his Spirit, but he must step out of Doors; which he had no sooner done, but he saw a Child in a Pond of Water ready to perish; which would have been gone past recovery if he had not gone out of his Doors just at that Moment. This Impression must needs be from a good Angel.

21. To conclude these Instances, (for shou'd I insert all that have occur'd of this Nature, they wou'd be enough to fill a Volume) The Famous Doctor *Joseph Hall*, sometime Bishop of *Exeter*, speaks of one whom he knew, that having been for Sixteen years a Cripple, had a Monition to him in his Sleep, that he should go and wash in *St. Matthew's Well* in *Cornwal*; which accordingly he did, and was suddenly recovered; and

this he thinks was from an Angelical Suggestion. *Marcus Aurelius Antonius* did in a Dream receive the Prescript of a Remedy for his Disease, which the Physicians could not Cure. A Physician of *Uratistavium* follow'd the Counsel he had given him by an Angel in a Dream concerning the Cure of a Disease which was to him incurable, and he recovered the Patient. And, as an Addition to the Wonder, a few years after he met with that Receipt in a Book then newly Printed. Histories report that the like to this happened to *Philip*, and to *Gallen*, If therefore Angels may suggest things Beneficial, to the Minds of Men who are Strangers to God, much more, says Mr. *Mather*, will they do so unto them that fear him,

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## S E C T. XII.

*Of the Appearance and Communications of Bad Angels, and Separate or departed Souls, with Men : Collected from unquestionable Authors.*

I Have been large in the Instances of the Services done us by the Communications of good Angels ; and have therein prov'd both from Scripture and other Authorities, not only that every one has a particular Angel or Genii attending him ; but that there are some whose Business it is to preside over Kingdoms and Countries. And now one wou'd almost think that it were needless to say any thing of the Appearance of evil Angels ; when we all feel the woful effects of the Devil's appearing to, and tempting our Grandmother *Eve*, even while in Paradise : And who has not heard of the Afflictions of *Job*, and that Satan

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was the chief Agent therein, having a Permission from the Almighty so to do: And tho' *Job*, thro' the Assistance of Divine Grace, triumph'd over the Devil, and prov'd him a Liar; yet the malicious spiteful Friend handled poor *Job* so sorely, that he made him curse the Day of his Birth. And the Royal Psalmist tells us that evil Angels were sent amongst the Egyptians to punish them for their Oppressions of God's Israel. And in the New Testament how many of these Devils, or rather Legions of them, were dispossed by our blessed Saviour, and made to leave those poor Creatures whom they so sadly tormented. And that the Devil and his Angels have still the same malice to the Children of Men, the following Instances (which shall not be many) will abundantly manifest. First mentioning some among the Ancients; and afterwards, a few that are more Modern.

1. When *Cassius* and *Brutus* were to pass out of *Asia* into *Europe*, and to transport their Army into the Opposite Continent, an horrible Spectre is said to appear to *Brutus* in the dead of the Night, the Moon not shining very bright, and all the Army being in silence, a black Image of a Huge and horrid Body standing by him silently, is said to offer it self to *Brutus*, his Candle being almost out, and he musing in his Tent, about the Issue of the War. *Brutus* ask'd, what Man or God he was? The Spirit answer'd, *O Brutus, I am thy evil Genius, and thou shalt see me again at Philippy.* *Brutus* replied, *I will meet thee there then.* Whereupon the Spirit disappeared; but according to his Promise appeared again in the Fields of *Philippy* to *Brutus*, the Night before the last Fight. *Plutarch. in vit. Bruti, p. 1000.*

2. *Cassius* in the very same Battel, in the Field of *Philippi*, is reported by Historians to have seen one in the Shape of *Julius Caesar*, of a more than ordinary height, coming towards him on Horse-

back, with an angry Countenance, and a forc'd Gallop, to strike him; which struck such a fear into him, that he turned back upon his Enemies, and soon after killed himself. *Camerar. Medic. Hist. l. 4. p. 289.*

3. *Vallerius Maximus* tells us that whilst *Cassius* of *Parma*, a renowned Poet, was at *Athens*, one Night, being overwhelmed with Cares, he saw a very great black Man, with long Hair, and his Beard uncombed, stand before him; who being asked by him what he was? Answered, I am thy evil Spirit. *Cassius*, affrighted with that fearful Countenance, and so fearful a Name, called aloud for his Servants, and ask'd if they saw such a Person come into his Chamber, or go out? They all swore they saw none. Whereupon he laid him down, and began to take some rest; but the same Phantom appeared again, and so awaken'd him that he call'd for a Light, and charg'd his Servants not to leave him. And between this Night and his Death, says the Historian, there pass'd not many Days, *Idem, lib. 4. ex Vol. Max.*

4. *Dio* of *Syracuse* before he was kill'd by those that conspired against him, sitting one Evening very pensive and solitary in his Gallery, a sudden Noise made him lift up his Head, and looking toward the other side of the Gallery, he espied a great Woman, of such a Face and Dress as one of the Fairies is represented with, sweeping the Place; upon which, in great amazement he called his Friends, and wish'd them to stay with him all Night, for that he fear'd the return of the Spectre. And a while after, a young Son of his in a Transport of Passion threw himself headlong from the top of a House, and was kill'd. *Plutarch in vit Dion.*

5. *Xerxes* had a Spectre appeared twice to him, stirring him up to make War upon the *Grecians*; and the last time with a pair of burning Tongs in his Hands, as if he would have put out his Eyes because



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because he oppos'd the Counsels of War. *Cambrar* ibid l. 4.

6. *Julian* the Apostate, the Night before he was declar'd Emperor, told his Friends, That as he repos'd himself, there stood before him a Genius or Familiar Spirit, saying to him in pretty rough terms, *Julian*, I have a long time without making any ado waited at thy Lodging-Door, desiring to make thee great; sometimes I have gone away, as if no reckoning had been made of me, if now thou reject me, tho many are of the same mind to advance thee, I will take my leave, and go away very sorrowful. For the rest, mark this well, that I will not tarry much longer. And a little before he was kill'd in the War against the *Persians*, the same Genius or Demon appear'd to him again, all ragged and filthy to look upon, with a Horn of Plenty in his hand, cover'd with a Linnen Cloth, walking sadly along by the Hangings of his Tent. *Wanley's Wonders of the Little World*, Book 6. p. 612.

This may suffice for the Appearances of Evil Genii, or bad Angels in former times: Take now a few modern and later instances, and those nearer home.

7. *John Winnock* of *Molesworth* in *Huntingtonshire*, being examin'd April 11. 1646. confess'd as followeth; That having lost his Purse with seven Shillings in it, for which he suspected one in the Family where he liv'd, he saith that on a Friday, while he was making Hay-bottles in the Barn, and swore, and curs'd, and jag'd, and wish'd to himself that some wise Body would help him to his Purse and Money again; there appear'd unto him a Spirit in the Shape of a Bear, but not so big as a Coney, who promised him upon condition he wou'd fall down and worship him he would help him to his Purse and Money again. *Winnock* assented to it, and the Spirit told him that

to

to morrow about that time he should find his Purse upon the Floor where he made Bottles, and that he would then come himself also ; which was done accordingly : And thus at the time appointed, recovering his Purse, he fell down on his Knees, to the Spirit, and said, *My Lord and my God, I thank you.* This Spirit brought then with him two other Spirits, one in the Shape of a white Cat, the other of a Coney, which at the Command of the Bear-Spirit, *Winnock* also worshipped. The Bear-Spirit said, he must have his Soul when he died, that he must suck of his Body, that he must have some of his Blood to seal the Covenant : To all which he agreed ; and so the Bear-Spirit leaped up to his Shoulder, prick'd him on the Head, and thence took Blood ; and after that, they all three vanished ; but ever since came to him once in 24 hours, and sucked on his Body, where the marks are found, and that they had continually done thus for 29 years together. *Moor's Antidote against Atheism.*

8. *Chetwind* in his *Historical Collections* tells us, That the Devil appear'd to a dying Man, and shew'd him a Parchment very long, written on every side with the Sins, both of Words, Thoughts, and Actions, of the sick Man, and said unto him *Behold thy Vertues ! See what thy Examination shall be.* To whom he answered, *True, Satan ; but thou hast not set down all : Thou should'st have added, The Blood of Jesus Christ cleanseeth from all Sin : And he that believeth and is baptized, shall be saved :* Upon which, the Devil went away, and left him. And I think he cou'd not have answered him better.

9. The Confessions of Witches (that have been executed after a legal Trial) that the Devil has often appeared to them, sometimes in the Shape of a Dog, and sometimes of a Goat, sometimes of a Kitling, sometimes of a Bear, and sometimes of a proper young Man. They that have

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a mind, may see at large in Mr *Glanville's Seducif-  
mus Triumphatus*, and the *Historical Discourse of  
Apparitions and Witches*, and also in *Turner's Histo-  
ry of Remarkable Providences*; all which wou'd be  
too long to insert here. I will therefore con-  
clude this Section with relating one of two re-  
markable Apparitions more.

10. About the year of our Lord, 1632. near  
unto a Place called *Chester in the Street*, there li-  
ved one *Walker*; a young Man of a good Estate,  
and a Widower, who had a young Woman to his  
Kinswoman, who kept his House, and was sus-  
pected by the Neighboursto be with Child, and  
was towards the dark of the Evening, one Night,  
sent away with one *Mark Sharp*, who was a Col-  
lier, or one that digged Coals under Ground,  
and one that had been born in *Blackburn-Hundred*  
in *Lancashire*: And tho it was not known what  
became of the young Woman, yet there was  
little or no noise made about her. In the Winter  
time after, one *James Grabam* or *Grime*, (for so  
in that Country they call them) being a Miller,  
and living about two Miles from the Place  
where *Walker* lived, was one Night alone very  
late in the Mill, grinding Corn; and as about  
twelve or one a Clock at night, he came down  
the Stairs, from having been putting Corn in the  
Hopper, the Mill-Doors being shut, there stood  
a Woman upon the midst of the Floor, with her  
Hair about her Head hanging down, with five  
large Wounds on her Head. He being much  
afrighted and amazed, began to bless himself, and  
at last ask'd *who she was*, and *what she wanted?*  
To which she said, *I am the Spirit of such a Wo-  
man who liv'd with Walker; and being got with  
Child, by him, he promised to send me to a private  
Place, where I should be well looked to till I was  
brought to Bed, and well again; and then I should  
come again, and keep his House. And accordingly*  
(said the Apparition) *I was one Night late, sent  
away*.

away with one Mark Sharp, who, upon a Moor (naming a place that the Miller knew) slew me with a Pike, such as Men dig Coals withal, and gave me these five Wounds, and after threw my Body into a Coal-Pit hard by, and hid the Pike under a Bank : And his Shoes and Stockings being bloody, he endeavoured to wash ; but seeing the Blood would not wash forth, he hid them there. And the Apparition further told the Miller, that he must be the Man to reveal it, or else that she must still appear and haunt him : The Miller returned home very sad and heavy, but spoke not one word of what he had seen, but avoided as much as he could, to stay in the Mill within Night, without Company, thinking thereby to escape the seeing again of that frightful Apparition. But notwithstanding, one Night when it began to be dark, the Apparition met him again, and seem'd very fierce and cruel ; and threaten'd him, that if he did not reveal the Murder, she would continually pursue and haunt him. Yet for all this, he still concealed it, untill St Thomas Eve, before Christmas ; when being soon after Sun-set walking in his Garden, she so threatned and affrighted him, that he faithfully promised to reveal it the next Morning. And was as good as his Word ; for in the Morning, he went to a Magistrate, and made the whole matter known, with all the Circumstances ; and dilligent search being made, the Body was found in a Coal-pit, with five large Wounds in her Head, and the Pike and Shoes and Stockings yet bloody, in every Circumstance, as the Apparition had declared to the Miller. Whereupon Walker and Mark Sharp were both apprehended, but would confesse nothing. However, at the Assizes following, (I think it was at Durham) they were arraigned and found guilty, condemn'd and executed ; but I could never hear that they confessed the Fact. There were some that reported that the Apparition did appear to the



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Judge, or the Fore-man of the Jury (who was alive in *Chester in the Street*, about ten years ago says my Author, as I have been credibly inform'd) but of that I know no certainty. There are many Persons yet alive, that can remember this strange Murder, and the Discovery of it; for it was, and sometimes yet is, as much discours'd of in the North Country, as any thing that almost hath ever been heard of; and the Relation printed, tho not now to be gotten. I relate this with the greater Confidence, (tho I may fail in some of the more minute Circumstances) because I saw and read the Letter that was sent to Serjeant *Hutton*, who then lived at *Goldsbrough* in *Yorkshire*, from the Judge before whom *Walker* and *Mark Sharp* were tryed, and by whom they were condemned; and had a Copy of it until about the year 1658. when that and many other Books and Papers were taken from me. And this I confess to be one of the most convincing Stories (being of undoubted Verity) that ever I read or heard of, and carrieth with it the most evident force to make the most incredulous to be satisfied that there are really sometimes such things as Apparitions. This Story is so considerable (*says Dr. H. Moor, in his Letter to Mr Joseph Glanvil*) that I made mention of it in my *Scholia* on my *Immortality of the Soul* and in my *Volumen Philosophicum*, which I acquainted a Friend of mine with, a prudent intelligent Person, *Dr J. D.* who of his own accord offer'd me (it being a thing of such consequence) to send a Friend of his in the North, for greater assurance of the Truth of this Narration; which motion I willingly embracing, he did accordingly. The Answer to his Letter from his Friend, *Mr Shepherdson*, is this: *I have done what I can, to inform my self of the Passage of Sharp and Walker: There are very few Men that I could meet, that were then Men, or at the Tryal, saving these two in the inclosed Paper; both Men at that time*

*time, and both Men at the Trial. And for Mr. Lumley, he lived next door to Walker; and what he hath given under his Hand, can depose, if there were occasion. The other Gentleman writ his Attestation with his own Hand: But I not being there, got not his Name to it. I cou'd have sent you twenty Hands that could have said thus much and more by hearsay; but I thought those most proper, that cou'd speak from their own Eyes and Ears. Thus far Mr. Shepherdson, the Doctor's discreet and faithful Intelligencer.*

11. I shall conclude this Section, and all the Instances of this Nature, I shall give, with a Narrative of an Apparition which a Gentleman in Boston in New England had of his Brother, just then murdered in London. It was on the second of May, 1687. that a most ingenious, accomplished, and well-disposed Gentleman, Mr. Joseph Beacon by Name, about five a Clock in the Morning, as he lay, whether Sleeping or Waking he could not say, (but judged the latter of them) had a view of his Brother then at London, altho' he was now himself at our Boston (says my Author) distant'd from him a thousand Leagues. This his Brother appeared to him in the Morning about five a Clock, at Boston, having on him a Bengal Gown, which he usually wore, a Napkin tied about his Head: His Countenance was very pale, gashtly, deadly, and he had a bloody Wound, on one side of his Forehead. Brother! says the affrighted Joseph. Brother, answer'd the Apparition. Said Joseph, *What's the matter, Brother? How came you here?* The Apparition reply'd, *Brother, I have been most barbarously and injuriously butcher'd by a Debauch'd Drunken Fellow, to whom I never did any wrong in my Life. Whereupon he gave a particular description of the murderer; adding, Brother this Fellow, Changing his Name, is attempting to go over into New England, in Foy, or Wild: I would pray you on the first Arrival of either of these,*

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to get an Order from the Governour to seize the Person whom I have now described; and then do you indict him for the murder of me your Brother: I'll stand by you, and prove the Indictment: And so he vanished. Mr. Beacon was extremely astonish'd at what he had seen and heard; and the People of the Family not only observed an extraordinary Alteration in him for the Week following; but have also given me under their Hands a full Testimony that he then gave them an Account of this Apparition. All this while Mr. Beacon had no advice of any thing amiss attending his Brother then in *England*; but about the latter end of *June* following, he understood by the common ways of Communication, that the *April* before, his Brother going in haste by Night to call a Coach for a Lady, met a Fellow then in in Drink with his Doxy in his Hand; some way or other the Fellow thought himself affronted at the hasty Passage of of this Beacon, and immediately ran into the Fire-side of a Neighbouring Tavern, from whence he fetch'd out a Fire-Fork, wherewith he grievously wounded Beacon in the Skull. even in that very part where the Apparition shew'd his Wound: Of this Wound he languished until he died, which was on the second of *May*, about five of the Clock in the Morning, at *London*. The murderer it seems was endeavouring to escape, as the Apparition affirmed; but the Friends of the Deceased Beacon seized him; and prosecuting him at Law, he found the help of such Friends as brought him off without the Loss of his Life: Since which there has no more been heard of the Business. This History I received of Mr. *Joseph Beacon* himself, (says Mr. *Cotton Mather*, in his *Wonders of the invisible World*) who a little before his own pious and hopeful Death, which follow'd not long after, gave me the Story written and signed with his own Hand, and

and attested with the Circumstances I have already mentioned. So far he.

And now I hope I have by the several Instances before related, evidently demonstrated that there is a Nocturnal Communication of the Soul with good and evil Angels, and also with separated Spirits. The last instance (which is of undoubted verity) shewing how swift the motion of the Soul is, when separated from its fleshly Clog, the Body : For Mr. *Mather* tells us, that *Beacon* in *London* being Wounded in *April*, languish'd till the second of *May*, and then died about five of the Clock in the Morning : And Mr. *Joseph Beacon* of *Boston* declares that it was on the second of *May* about five of the Clock in Morning, that his Brother appeared to him there, it being that very moment that he died in *London*, tho' there was a thousand Leagues distance between the two Places, so swift and instantaneous is the motion of the Soul ; even as quick as thought, but whether this Appearance of his to his Brother *Joseph*, was whilst he was Sleeping or Waking, is not material ; for the difference only is, whether it was in a Dream, or a Vision, both which ways Angels and Spirits communicate their Intelligences to our Souls.

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S E C T. XIII.

*Answering several Questions relating to Dreams. With the Various Opinions of the Virtuosi concerning them.*

I Intended here to have put an end to the first part of this Book, which, I call the General History of Dreams; but because I promised that it shou'd comprize whatever had been written on this Nice and Curious Subject, I will in this Section answer those several Questions that have been propos'd concerning Dreams; and conclude with the various Opinions of the Virtuosi, concerning them.

Quest 1. *How shall a Man know when he Dreams, or is really awake.*

Ans<sup>w</sup>. Some great Men have puzzled this Question to that degree, that it mayn't be altogether unworthy of an Answer; and so much the rather, because in some of the fore-going Instances, the Persons have declar'd they have not known whether they have been *Sleeping* or *Waking* — The ingenious *Descartes* in his Meditations, even where he is laying his first Principles, to be the Ground work of all his future Philosophy, carries the difficulty very high — according to his Observation, and common Experience, we grant that the *Fancy* produces many strange Effects in some Persons of a *Warm Imagination*, and that so lively, that unless they had *Reason* to assist, 'tis impossible when *asleep*, and in a *Dream*, to know we are so; but on the other side, all Men may know when they are *not asleep*, unless they *Dream Waking*; I know I see by seeing, and reflecting upon't: in the same manner here. — The Actions of the *Mind* and *Body* in a *Dream*, are confused

confused and disturbed; or if regular for a while, cannot be arbitrarily protracted to what length a Man pleases. In a Word, his *Fancy* then seems to have the command of his *Reason*; as when waking, his *Reason* has of his *Fancy*.

Quest. 2. *What are the Causes of Dreams? And why do Persons receive equal, if not more enjoyment in a Dream, than if the thing were real?*

Ans. Our Dreams are as different as their Causes; of which, some are natural, and some imaginary: The natural Cause is the Condition, of our Bodies: As, the Cholerick dream of Fire and Slaughter, and so of the rest: The imaginary Cause is when something has been done or thought on in the Day-time, making a deep impression on the Animal Spirit, which the Imagination presenteth again when asleep; as the Soldier's engagement causeth him to dream of another Fight; This is also natural to Brutes; a Hound will dream of Hunting. But the extraordinary Causes of Dreams (or rather Visions) are Angels, and these either good or bad; good, when we are warn'd to avoid some imminent Evil; and Bad, when the Suggestion tends to a greater Despair. Of the first sort, was his who dreamed that a Bomb fell upon his House, and set it a Fire; upon which he arose, call'd up his Family, and left his House, which immediately after was set on Fire and burnt to the Ground. Of the latter sort was that of Pope *Innocent* the Fourth, who was summon'd in a Dream, *Surge, Miser, & veni ad Judicium, Arise, Wretch, and come to Judgment*. I have already given several Instances of both Natures, which can be ranked in no other Order than amongst the extraordinary Providences of God Almighty — As to our Enjoyments, Fears, Escapes, &c. 'Tis effected by the Co-Operation of our Constitution, with the power of our Imagination; our Constitution being the Efficient Cause, and our Imagination the Formal.

Quest

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Quest. 3. Is there Thinking in Dreaming?

Ans<sup>r</sup>. Thinking is an Act of the Intellect, but the Intellect acts not but by means of the Senses immediately, the Phantoms or Representations of material Objects; or else by a Recollection of the Ideas of such Objects as have been formerly represented; the first of these can't be in a Dream, because all the Senses are bound up by Sleep from their proper and distinct Actions; as to the last, we see no reason to believe it, because the Animal Body cannot at all intend the Intellect, a Soul which never Sleeps, leaving it self bound up from performing its Offices: Indeed we meet with some Ingenious Authors, particularly, Dr. Brown, in his *Religio Medici*, who tells us of choosing a quiet Dream for his Devotions, giving this reason, That the Soul at that time, is in a manner freed from its Clog of Flesh, and acts much after the Nature of Unbodied Spirits, I allow the Animal Soul in Man to retain some Impression of Acts formerly done, because push'd on by the Constitution. And to prove that Dreams belong to the Animal, not the Rational part of Man, I can bring daily Instances of Dogs, Horses, &c. dreaming; and if so, I see no absolute Necessity of Thoughts in our Dreams.

Quest. 4. A Maid at *Windsor*, Dream'd that her Father was killing her Mother; upon which she starts out of her Bed fast asleep, wakes her Sister with great Noises that her Father was Butchering her Mother; she follows her close, (being strangely amaz'd) down Stairs the first, (tho' still fast asleep) opens two or three Doors, runs through the Rain as far as *Windsor-Bridge* (which was about a Stones cast) knocks at an Aunts Door, and cries out, That she must haste to her Fathers, who was cutting her Mothers Throat. her Aunt at last awakes her, yet the Fright which the Dream had upon her Spirits, could not perswade her but it was true,

till

till they all return'd, and found the Contrary.  
 — Now seeing that she was in a profound Sleep, and that Sleep is a resting of those Spirits which could cause so violent a motion, by what was she acted? And how happened it, that neither the Stones under her Naked Feet, her own repeated Cries, nor her knocking at the Door, never awak'd her?

Ans<sup>r</sup>. Sleep-Walkers are by the Greeks, call'd *Hypnoboata*; this Affection is rank'd under the Symptoms of the Animal Faculties. 'Twas never deny'd but the Imagination acts Sleeping, as well as Waking; and motion is not unnatural in sleeping, as appears by Respiration, and the Infant's stirring in the Mother's Belly, tho' continually asleep. All dream more or less; and 'tis no wonder at all, why some are more active in their Sleep, than others; it being only the effect of a strong Imagination, and greater degree of Constitution, as very Phlegmatick, very Melancholy, &c. tho' Melancholy has the greatest share in sleep-walking: And 'tis from this Reason, that Persons when they are asleep, can hear, smell, taste, &c. but can't see, altho' their eyes be broad open; for the hinder part of the Head being full of Spirits, (especially at the beginning of the Spinal Marrow) are stop'd up by the bilious thick Vapours which ascend thither in sleeping, and hinder all Perception by the Eye. *Galen* himself records, That he went almost a League in his Sleep, and waked not till he stumbled at the Foot of a Tree. Some Persons do believe that Sleep-walkers are actuated by some good or bad Spirits, which get into the Body, as into a Ship whose Pilot is asleep, and guides it at Pleasure, carrying it any where, and returning it to the same place again: And, to strengthen this Opnion, they tell us of one *Levinus Lemnius*, who walked with his Feet against the Rafter with his Head downward, and yet fast asleep: If any such Action ever was (which I very much question) I believe it was no effect of

this



this Distemper, but rather that such a Person was possess'd with an evil Spirit. And I am very well satisfy'd that the Instance in this Question, and thousands more like it, proceed from the above-mention'd natural Causes; to wit strength of Imagination, and irregular Constitution: And something may be in the temper of the Air; it being very remarkable, that the Atlantick People never Dream; the Air being so fine and thin, that it helps to digest all the Crudities and Vapours which wou'd in other Countries ascend into the Brain.

*Quest. 5. Are Dreams distinct from the Body, or in Conjunction with it?*

*Ans.* Disanimation, or a suspension of Motion is possible, if you will believe the Relation of *Lapland* or other Witches and Wizards, in *Olaus the Goth*, and some other Authors, who define Extasies, &c. or describe Trances, and such Relations of Persons that have lain for Dead, &c. But it's hard to tell whether in the Body, or without: If Disanimations cou'd be as frequent as Dreams, the Soul wou'd sometimes be in Hell; if real, &c. Therefore I rather believe it to be in Conjunction with the Body, from the Ideas long impress'd upon it; not that the Notions are only in Thought, and that there is an utter Impossibility that ever such realities can be; for the Soul's Flight cannot go beyond its compass; and therefore whatever Raptures the Soul may have of Heaven in its Dreams, or whatever sights of Immortal Joys or Torments, this World cannot confine its Notions of 'em. And therefore it is an Argument that there are such Immortal Joys and Torments, which no Art or Power of Man can obliterate in his Immortal Spirit.

*Quest. 6. How do Angels and Separate Souls communicate their Conceptions to each other, and to Men?*

*Ans.* Their Work is especially in praising God. And if they can communicate their Messages un-

to

to Men, by Voice, as they did to *Balaam*, to *Zachariab* the Father of *John Baptist*, and *Mary* the Mother of Christ, and to *St. John*, 'tis rational to believe they want not this way to communicate their conceptions to each other: And when they are sent upon any extraordinary Revelation, they can warn by Dreams, as they did *Joseph* to fly into *Egypt*, &c. And as Evil Angels suggest evil Thoughts, working upon Mans inward Corruption, to draw him into Sin: So good Angels suggest good Thoughts; and Man has the Graces of the holy Spirit, and the Assistance of the holy Angels to help him to resist Sin. Tho' they ordinarily prevail not, unless the Grace of the Spirit make their Perswasions effectual; and by Analogy, considering the Practices of evil Spirits; the rage of the Wicked against the Godly, are, like *Balaam*, passive and over-ruled. But the *Modus*, how they operated in us, whether by Suggestion, Dream, &c. will not be known, till we come to be like the Angels in Heaven.

*The Various Opinions of the Virtuosi, Concerning Dreams; as it was distinctly laid down by Eight of their Members.*

THE first delivered his Opinion thus: It is no Wonder that Men seek the Interpretation of Dreams; for having at all times bent their minds to fore-see the things that are Future, (as the desire of becoming like God, by the Faculty of Divining, hath been transmitted from the first Man to all his Posterity) it seems the Images of things presented to them in the Night, are unprofitable to any other end besides this. And truly since the highest Pitch of every Faculty consists in Divination, and the holy Scripture hath nothing so wonderful as its Prophecies; Physick, nothing so admirable as the Prognostication of Diseases; Civil Law, than the Resolution of the good or bad Success

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of an Affair; yea, since the inextinguishable thirst after the Future, hath induc'd all the Ethnick Antiquity, to feed Fowls for Augury, to immolate Sacrifices for presaging their good or bad Fortunes; there is some ground to pardon them and all others, who seek some glimmerings of the Future in Dreams. I conceive the most incredulous reading in the Scripture that seven lean Kine devouring so many fat ones, presag'd seven years Famine which consum'd all the Store of seven other fertile years; and moreover the Truth confirm'd by the event of the Dreams of so many others, cannot but have in them some reverence. But on the other side, when every one considers how many Fancies come into our Heads in Sleep, both sick and well, the Truth whereof is so rare, that it may be compar'd to that of Almanacks, which setting down all sorts of Weather sometimes happen right upon one; or to those bad Archers, who shooting all day long, glory if they once hit the Mark; he presently concludes that Credit is not lightly to be given to them. Wherefore I think after explication how Dreams are caus'd, it will be fit to examine whether there be any Connexion or Affinity between the things which we Dream, and those which come to pass, as there was between the Egyptian Hieroglyphicks and the things signified by them: And as there is at this Day in the Characters of China, and in the Signatures observ'd by some Physicians between some Plants, and the Parts or Diseases to which they are proper. For it is not without some hidden reason that experience hath caus'd so many Persons to take notice that as (for example) Death and Marriage make a great stir and alteration in the House where they happen, so the one is usually the Indicator of the other; because the Hen makes a Cry when she lays her Eggs, from whence is produc'd a Chicken, that cries too; therefore Eggs signifie Brawls or

Quarrels ; that Pearls signifie Tears, because they resemble them ; that as the Serpent is always mischievous, and moves along with little Noise, so he denotes secret Enemies ; and the cutting off his Head, the getting the better of ones Enemies : That as our Teeth are not pluck'd out without Pain, so to Dream that they fall out, signifies the Death of a Relation ; and other such like things, which cannot be numbred but by a *Calepine*, much less the Interpretation thereof unfolded.

The second deliver'd himself thus : That Dreams are caused by the Vapours from the Stomach to the Brain, by whose coldness they are Condens'd ; and then falling like a gentle Dew upon the Nerves, and stopping the Passages by which the Animal Spirits issue to the out-ward Senses, the Species of Objects which we receiv'd awake, and were then confus'd and agitated by Heat, settle by little and little, and become as clearly discern'd as when we were awake. Or else our Imagination, which (as *Aristotle* saith, is like a Painter, who makes a mixture of divers Colours) joyning several of those Species together, forms *Chimeras*, and other strange Images, which have no Antitype in Nature. Just as a Child, drawing accidentally several Letters out of a heap mingled together, joyns them, and forms words of them, which have no Sense. And as dirty or stirr'd Water, doth not represent any Image, or very badly ; so the Imagination being embroil'd and agitated, by the gross Fumes of the Meat, which arise after the first Sleep, represents ill, or none at all, the Images of things which it hath in it self ; Hence it is that Drunkards and Children Dream little or not at all ; and that the Dreams of the first part of the Night are Turbulent, and those of the Morning more Tranquil and quiet ; to which alone therefore Credit is to be given. So the Interpreters of Dreams account the same nearer or farther from their effects



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effects, according as they more or less approach the Day-break.

The Opinion of the third was, That Dreams are different, according to the different Causes, whence they proceed; which are either within us or without us. That which is within us, is either Natural, or Animal, or Moral; from which arise three different kinds of Dreams. The Natural are suitable to the Complexion of the Body, and constitution of Humours: Thus the Bilious and Cholerick Dreams of Fire and Slaughter: The Pituitous or Phlegmatick, Dreams that he is Swimming, Fishing or Fouling the melancholy sees sad and dismal things in his Sleep: The Sanguine hath Pleasures and Jolities in his Phancy. The Animal proceed from our Ordinary employments, and cause the Actions or Thoughts of the Day, to be represented again to the Imagination in the Night. Moral follows the good or bad Inclinations of every one. Thus the Voluptuous Person Dreams of Delights, and the Ambitious of Honours. The external Cause of Dreams is either God or Angels; and these either good or bad; and they either imprint New Species upon the Fancy, or dispose those that are in it before, so as thereby to Advertise us of things which concern us. These alone, in my Opinion are those that are to be taken Notice of.

The Fourth said, That besides these Causes, of Dreams, there are also some Corporeal Causes as the Temper of the Air, or the Constitution of the Heavens, and the Nature of Places; to which is to be refer'd the Relation of *Ammianus Marcellinus*, That the Atlantick People have no Dreams; as also the common report, That they who lay Laurel Leaves under their Heads, when they go to Sleep, have true Dreams; together with the Observation of *Aristotle*, That if a Candle cast the least Glimpse before the Eyes of such as are asleep, or a little Noise be made near them, they will

Dream that they see Lightning, and hear Thunder; it being proper to the Soul, when we are asleep, to make an Elephant of a Fly.

The Fifth was of Opinion, That the chief enquiry in this matter, is How any Dream can signify that which is Future; and what connexion there is between the Figures which Dreams represent to us, and the thing signified to us by them: For it is certain in the first Place, that Dreams have some Affinity and Conformity with our Tempers; This, with our Manners; our Manners with our Actions; and finally, our Actions with the Accidents which betides us. Whence it appears, that according to this Series, Dreams have some great Correspondence with those Accidents: For the Soul, which knows our Temper and by necessary Sequel our Manners and Actions, does behold in those three together the Accidents of our Life, which are annex'd, represented, and contained potentially in them; as Fruits and Trees are in Flowers and Seeds. But as Flower and Seeds are very different in Figure from the Fruits and Trees which they produce, so the Characters of the Accidents of our Life, being contained, or rather produced by our Temper, our Manners and Actions are represented to the Soul under the various Species of things which are to befall us; because being linked by a straight Bond to this Corporeal Mass, it cannot judge before-hand of things to come, nor admonish us thereof, but by the representation of certain Images, which have some resemblance and agreement with those Accidents. These Images are different in all Men, according to their several Sympathies and Antipathies, Aversions and Complacencies, or according to the different Beliefs which we have taken up by a strong Imagination, or by hear-say, That such or such Figures represented in a Dream, signify such or such things; For in this Case, the Soul conjecturing  
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by those Impressions which are found in our Temper, is constrain'd to represent the same to us by the Images which our Imagination, first admitted, either as unfortunate, or lucky, and of good Augury. But if there be any Dream which presage to us accidents purely fortuitous, and wholly remote from our Temper, Manners and Actions, they depend upon another cause.

The Sixth gave his Judgment thus: That as during Sleep the Animal and Inferiour part of Man performs its Office best, concocting the Nourishment more successfully; so his Superiour Part being then (according as *Trismegistus* saith) more loose or unlinked from the Body, acts more perfectly than during the time we are awake: For being freed and loosen'd from the Senses and corporeal Affections, it hath more particular converse with God and Angels, and receives from all parts intelligence of things in Agitation. And according to *Anaxagoras*, all things bear the Image of one another; whence if there be any effect in Nature which is known in its cause, as a Tempest in the Sea, a Murder in the Woods, a Robbery or other Accident upon the High-way; the Power which is to be the Original thereof, sends a Copy and Image of the same into the Soul.

The Seventh said, that he as little believ'd that the Species and Images of things come to the Soul, as that the Soul goes forth to seek them during Sleep, roving and wandring about the World, as it is reported of the Soul of *Hermotimus*, the *Clazomenian*. *Aristotle* indeed saith, That there are some subtile Natures, which seem to have some prescience of what is to come, but I think it surpasseth the reach of the humane Soul, which being unable to know why a Tree produceth rather such a Fruit than another, can much less know why these Species are determin'd rather to signifie one thing than another.

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The Eighth put a period to their discourse thus saying, He could not commend the Superstitious Curiosity of those, who seek the Explication of Dreams, since God forbids expressly in the Law to observe them, and the wise Man assures us, They have caus'd many to stumble and fall: And why shou'd the things which we fancy in the Night, have more signification, than if we imagin'd them in the Day? For Example, if one Dream in the Night that he Flies, is there any more reason from thence to Conjecture that he shall arise to Greatness, then if the Thoughts of Flying had come into his Mind in the Day-time; with which in the Days of our Fathers an *Italian* had so ill success, having broken his Neck by attempting to Fly from the Top of a Tower, which may be a fair example to others not to mount so high.

Thus have I given you the various Opinions of the *Vertuosi*; after which, it wou'd be a Presumption in me to add any thing more of my own. I will therefore only say, That as by the Collision of Flints, there breaketh out Fire; so by the Oppositions of the Learned the Light of Truth does often Shine forth more Illustriously.

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### *The way to make a right Use of Dreams*

AND now to conclude this first Part, let one give the Reader a brief Account of the way to make a right use of Dreams, so as he may profit by them.

The way for a Man to make a right Use of Dreams, is this: Let him consider himself in his Dreaming, to what Inclination he is mostly carried; and so by his Thoughts in the Night, he shall learn to know himself in the Day: Are his Dreams lustful? Let him examine himself whether the

*Inclis*



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*Inclinations of his Heart* run not after the Bias of *Concupiscence*: Are his Dreams *Turbulent*? Let him consider whether his own *Disposition* be not *Quarrelsome* and *Contentious*. Are his Dreams *Revengeful*? Let him have a Care of harboring *Malice* in his Heart: Do his Dreams run upon Gold and Silver? It is a warning to him to *take heed and beware of Covetousness*. Thus may a Man know *what he is*, by observing his Dreams: For generally Men *answer* Temptations actually *waking*, as their Thoughts do while they are asleep.

*Thus, in the Silent Night our Dreams oft shew,  
What we're inclin'd, when we're awake, to do.*

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Page 126. for S E C T. VI, read X. Page 134 for  
S E C T. X, read XI.

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*The End of the First Part.*

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